

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, January 4, 1990

Published Since 1877

Guest editorial . . .

Love opens the blossoms

By Donald R. James

Have you ever looked at a rosebud and seen it in its case and checked on it from day-to-day with the expectancy of seeing it bloom? Was there a delightful thought about what was to appear, and wasn't it rewarding to see the bud grow and the petals form and spread into a deep red blossom? It is a fine thing to see something nova, whether it is a rose or a growing child. When something blossoms, it must do as the rosebud did — it must open and spread itself out. The interior must be exposed.

In a way, people can blossom. When a young girl reaches puberty and begins to discover herself mentally and physically, it is fine to see her attitude change, for she'll be relating the world outside herself to the one within. As she becomes more interested in boys and school and its social functions, she blossoms. She opens her mind and heart to others and takes more interest in the thoughts and feelings of people. When the blossom opens and the sunshine comes, the light exposes the beauty that is there, the honeybee comes and picks up the pollen and carries it to another flower. That's a secret — how from blossom to blossom — self to self — heart to heart — soul to soul — fulfillment comes.

But it is true that in the life of the rosebud girl the blossoming often brings forth pain. And insects other than the honeybee come and eat the petals. In like manner, when the young girl opens her feelings to others, some will ridicule the precious things they are shown. And the blossom, after becoming damaged, begins to shrink. As time passes the flower fades and eventually will shrivel and become a small page in the history of the rosebush. What a terrible thing it is for the blossom to shrivel before its time!

Yet all blossoms do not shrivel. Some manage to live past the attack of the insects and bear their beauty according to the grace of nature.

It is about the rosebuds of life that I'm writing. I see them every day — the yearning of people to get the most from life. When a child first learns to crawl, the bud begins to open. And why does he learn to crawl? Because otherwise he won't get to his destination — he wants to get to the toy across the room; he wants to get to Momma's feet; he wants to go where Daddy goes; he wants to discover things.

The baby that refuses to crawl is a miserable child indeed.

When destiny calls the baby to

crawl, he must do so. He begins to attempt and keep on trying until he crosses the space between himself and his destination. He begins to blossom.

The baby who doesn't try to crawl will never bloom. Life is movement, life is blossoming. The petals that remain closed will never live.

So a child learns to crawl. He learns to walk. He learns to talk. He learns to run. He learns to see, listen, and discern tastes. He is expanding.

There is something to receive from life. What is it? Is it the fulfillment of one's destiny, the achieving of the purpose for which we are born?

Are all men born for purposes, some of which are never realized?

Was Albert Einstein destined to discover the theory of relativity? Was Henry Ford destined to invent the automobile?

Was Reagan fated to be president? Was Charlotte Jones destined to be a preacher? God said of the prophet, "Before I formed thee in the womb I knew thee. And before you were born I consecrated thee. I have appointed thee a prophet over all the nations." So it appears that some people have been formed of God for a special purpose; perhaps the achievement of this purpose is the kind of personal fulfillment that all men seek.

What is your purpose? What will make you bloom? A few days ago I was talking to a young man at a filling station in Greenwood. We talked about a lot of things — his father, his brothers, marriage, and life in general. One thing he said impressed me and a person should do whatever he can, as well as he can." For most of us, it is our fulfillment — to use our gifts to the utmost. If Leonardo da Vinci hadn't done that, the Mona Lisa would never have existed. If Michelangelo hadn't given his best, he never would have painted the Sistine Chapel.

A person doesn't have to be a painter or sculptor or writer to be his best. A mechanic who fixes automobiles efficiently is fulfilling himself. He is giving his best. A mother who disciplines her child well and demonstrates love and wisdom in rearing her children has fulfilled her destiny. Every person who does his best is an artist in some way. For some of us a long search is required before we find the thing at which we can do our best. If you are a heart singer, it may be difficult to give your best to a truck-driving job. A person

must find within himself the thing he wants to do well.

Some people are scrapers of necessity. They have no real ambition, no desire to do things well. All they want to do is survive. With grasping fingernails they scrape the cream off life and discard it. They only eat the bare bones of necessity. They do only what they are absolutely required to do in order to survive. They work for the minimum wage; they do as little as they can. Their work is mediocre or poor.

The scrapers, as they are called, get D's, not A's. They learn enough to make a living, but they don't learn to make a life.

They are not ambitious. They are not creative. They are not imaginative. They are not innovative. They are not leaders. They are not followers. They are not team players. They are not individuals. They are not people.

They are not people who are able to do things well. They are not people who are able to do things that are different. They are not people who are able to do things that are better. They are not people who are able to do things that are more.

They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more.

They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more.

They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more.

They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more.

They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more.

They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more.

They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more.

They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more.

They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more.

They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more.

They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more. They are not people who are able to do things that are more.

Huckleberry Finn book report. That was the first time I'd ever been told I could do anything exceptional. From that time on, I worked to make the best grades, and I changed from a D and F student to an A and B one. The difference was in attitude, for I had the same brain doing D work as I had doing A work.

The effort that goes beyond the margin of necessity brings out the richness in life. And the sad thing is that if a person only wants the least, that's all he'll get.

To do well at a job, one must love it.

To do poorly in life, a person must hate it.

Hate is an emotion which makes us begrudge things. Hate makes us do the very least we can do. Hate reduces us to pettiness, deprives our souls of the nutrients that will make them grow. Hate shrivels the flower. Hate is narrow, mean, and reduces the heart to rocky ground with no future.

On the other hand, love is "patient, kind, isn't jealous, doesn't brag, isn't arrogant, does not seek its own, is not easily provoked, doesn't hold grudges, rejoices in the truth, hopes all things, believes all things, and endures all things. Love never fails." (1st Corinthians 13:4-8).

One characteristic of love is that it is given and not demanded. A person can't make another love him. Nor can God make us love him. I think the idea of making someone love him is a mistake. Love is a gift from God. Nor did anyone ever make God love us.

The essence of love is that no one is able to say exactly why he loves another. Why do people prefer pink to red or blue to green? Why is the rose more beautiful than the toadstool? Perhaps the origin of love is and always will be a mystery.

Love must be given. A person must give his best.

A person will try harder, he will accomplish more because of love, because he knows God isn't forcing him. True love cannot be forced, and love is a more powerful motivation than fear or any other thing. Remember Jesus in the Garden of Gethsemane? Remember Peter, James, and John, who went with him as he prayed? Remember how he looked at them and prayed that, if possible, the cup (of the crucifixion) pass from him? Nevertheless, let God's will, not his, be done, he said.

The looming of the crucifixion and separation from God hung heavily upon Jesus' mind. Perhaps the

separation from God, with whom Jesus had been throughout time, was infinitely more to be dreaded than the specter of death. Nevertheless, "... not my will, but thine, be done."

Did God force Jesus to the cross? Remember that the Savior was a man as we are. He was human. I doubt if anyone could say how important it was that the crucifixion take place. The perfect sacrifice must go to the altar because it had been in the plans of God from the beginning; it has been prophesied that Christ would come and die, and it was easier for heaven or earth to pass away than for one bit of God's word to fail.

What would have happened if Jesus hadn't fulfilled the scripture?

It has been theorized that the universe would've ended, that if God's word would fail, all would end. The galaxy with all its suns and solar systems would've exploded. Yet God's word did not fail. Jesus died and arose, and we have salvation today. Yet God didn't force Christ to the cross, in spite of its importance. How do we know this? Remember the time the religious leaders came to get Jesus, and Peter struck off the ear of Caiphas's servant? Remember Jesus saying, "Put up your sword, the cup my Father has prepared for me, shall I not drink it? Don't you know that if I willed, I could call twelve legions of angels to my rescue?" So, up to the end God would've let Jesus escape the cross. Wasn't it a historic, poignant movement that Jesus refused to summon the angels?

Why did Jesus do it? Remember the prayers in the garden. Can you imagine what Jesus felt as he looked at the sleeping forms of his loved ones and realized that if he didn't drink the cup there there would be eternal darkness for them? I've often thought that's why he brought them with him — so he could see them and keep his motivation going.

Free love is the key. Love, freely given, which can't be forced, was Jesus' motivation and should be ours. How can a person know God's beauty and not love him? Precious in God's eyes is the relationship with those who have come to know him enough to return that love.

It is not hell. It is heaven, it is fellowship with God, the only one worthy of respect without limit, of responsive love without limit, of loyalty without limit. It is a natural response to the one who gives salvation freely. Love is the achiever, the dynamic force of life. Love opens the blossoms.

Donald James lives in Carrollton.

SOUTHERN BAPTIST HISTORICAL
LIBRARY AND ARCHIVES
Historical Commission, 83C
Nashville, Tennessee

Editorials . . . by Don McGregor

A new year, a new decade

We have entered into a new year and into a new decade. And as we launch into this new year and new decade we are reminded that we have only 10 years left in this century.

We are reminded also that we entered into an effort to present the gospel to every person on earth by the end of the century; and, at this point, a great deal of that goal is still unaccomplished. Rather than dwelling on that shortcoming, however, we should move on to accomplish as much of the goal as possible before the end of the century. Even then, we mustn't stop. We must continue until every person has had an opportunity to hear the gospel; and, with people being born all of the time, it is a never ending task.

But that is our task and our goal.

We have a bright and shining new year laid out before us. Surely we can set our energies in the direction that would cause us not to be disappointed with how we have used the year when it is finished. There always seems to be a bit of nostalgia at the end of a year as if we are hesitant to turn loose of the old one. But we had no choice. It is gone. The task that faces us now is to do the best we can with the new one that we have been given.

Almost the entire world measures time by anno Domini, in the year of our Lord. A great deal of the population of the world, however, has no idea what the letters, A.D. stand for and wouldn't understand if it did know.

We must provide the understanding that is necessary. We must make 1990 truly a year of our Lord.

And in that hope and consideration, the folks at the Baptist Record surely wish for each of our readers a wonderful year in which dreams and hopes are realized and in which the Lord speaks to the world through all of us.

As we face the new year, and as we seek to be the vehicles through which the Lord speaks in Mississippi, we realize that we are facing one of the most controversial issues that has faced Mississippians generally for many years. That is the prospect of a legalized, state-run lottery. The division of thought in the state is pronounced. Much of the state sees a lottery as a painless way of raising needed money for school improvements.

While there is generally a consensus in the feeling that school improvements are needed, and improvement is always welcomed regardless of the circumstances, there is a division

of thought on how they should be financed.

We can help.

Gambling is wrong, and the state is in general agreement on that. In fact, a resolution has been introduced by Rep. Glenn Capps that would amend the state constitution so that a state-run lottery would continue to be illegal except for financing education. That is an admission that lottery is wrong but asking that something that is wrong be used to finance education for the state's children.

Gambling has not helped us. Whatever income the gambling ship, Pride of Mississippi, brought to the Gulf Coast has to be reduced by more than \$1 million. The ship pulled out for Texas owing Gulf Coast businesses that much money.

A lottery would not help either.

We can help by being in touch with our legislators.

Mississippi Baptists faced a number of knotty questions during 1989 as we do every year. One of the knottiest was the situation facing William Carey College. It was a painful episode; but, hopefully, the most painful part is behind us and we can move on to a new day for that college.

We faced it, we discussed it, we

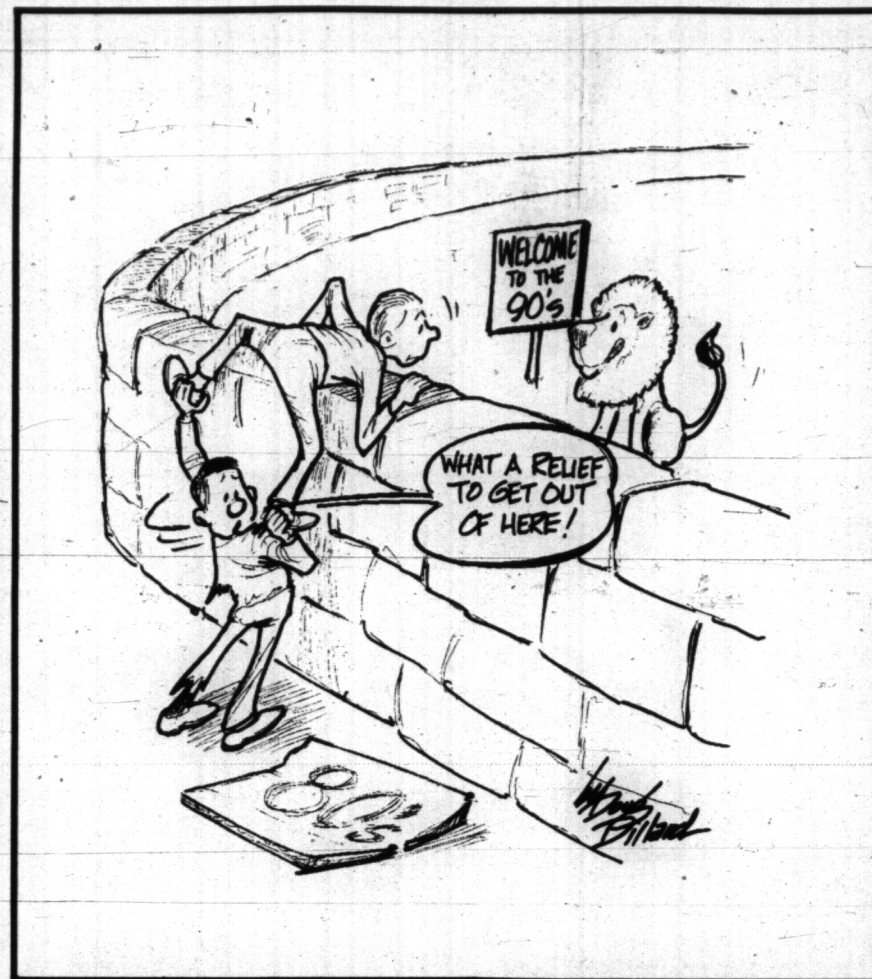
made our decisions, and we moved on. We have a good fellowship in Mississippi. Our pastors want to keep it that way. And we moved through 1989 more closely united, perhaps, than we had been before.

There will be other issues to face us

in 1990. We will face them as we feel the Lord is leading us, and we will move on.

It will be a good year.

And we wish for all of our readers a very happy and meaningful New Year.



Guest opinion . . .

The lottery

Excerpts of an address given by
Wm. B. Alexander
Given as a part of the
Spell Lectures
at Mississippi College.

Governor Ray Mabus has proposed a massive public education bill and he proposes that a part of this program be supported with a lottery. He says that a lottery in Mississippi would raise \$60 million. Right now a lottery is forbidden by the Constitution of the State of Mississippi. It would take a two third vote of both houses of our Mississippi legislature to present this to the people, who would vote on it and determine whether the Constitution would be changed or not.

Right now there are 32 states with a lottery. The only deep south state with a lottery is Florida.

I don't believe that the lottery in Mississippi will bring \$60 million as Governor Mabus says. Dr. Donald Moak, who holds the chair of Banking and Economics at the University of Mississippi, and Dr. John Flier, professor of economics at the University of South Alabama, made a study of the lottery in America and published their findings in a magazine known as *Public Financing Quarterly* in July, 1988. They conclude that it takes \$30 per year per person to bet on the lottery to make the lottery economically feasible. They say that Mississippi people will spend 38 cents per person per year, principally because we are a rural state. They compare

Mississippi to Kansas. Kansas is a rural state with very few urban centers, and Mississippi is a rural state with very few urban centers. These two professors think that Mississippi would raise \$12 million to \$15 million per year tax money out of the lottery. Last year a committee of the Mississippi Legislature studied this matter, and they estimated that the tax take would be \$20 million. Consequently, the evidence is that this lottery will not support Governor Mabus' program and that a lottery in Mississippi will not be economically feasible. Do we need to gamble with the school children of Mississippi?

There is an outfit named Scientific Games, Inc., which is a subsidiary of Bally Manufacturing, Inc., which runs nearly all of the games which are in operation in the country. Bally has a casino in Atlantic City named Bally Park Place Casino and has a casino in Las Vegas and other places around the world and is the major manufacturer of slot machines and other gambling paraphernalia. Bally spent \$1.08 million to put the lottery across in California, and they spent \$200,000 to put it across in Arizona, but immediately turned around and got the first year's contract for \$5 million. These people are no part of the Mafia, but wherever there is gambling, there is the Mafia, and thus there are drugs and prostitution and the works.

There are a good many reasons why the state should not go into the

lottery business:

1. The government's job is to protect people. The Constitution says that the government shall provide for the common defense and promote the general welfare. The federal government protects people with the armed forces and the FBI. State government protects people with the Highway Patrol and Drug Enforcement. The city and the county government protect people with police protection and fire protection. The lottery does not protect people. It exploits people. It preys on the weaknesses of people.

2. A lottery is an inequitable tax. The lottery is paid by poor people and by people in the low income bracket. Corporations do not buy lottery tickets, and businesses do not buy lottery tickets. Only poor people buy lottery tickets. The lottery preys upon the dreams of the poorest people. Studies show that poor people and low income people play the lottery four times more than middle income people.

3. It has been said that a person has a three times better chance of being struck by lightning than to win a lottery. The lottery is inefficient as a tax. Only 40 percent of the total dollars spent on the lottery goes into the Treasury. Forty percent goes to the winners, and about 20 percent goes to Scientific Games. Compare this to the sales tax where 97 percent or 98 percent of this tax goes into the Treasury, and you see just how inefficient lot-

tery is as a tax. The 60 percent of the money that goes to the winners and to Scientific Games is taken out of circulation.

4. A lottery hurts business. If approximately \$80 million is spent on the lottery as Professors Moak and Flier estimate, then this \$80 million will not be spent on groceries or furniture or clothing or cars or for sending children to school. Back in 1986 a grocery store in California named Holiday Quality Foods put an advertisement in the local newspaper in California which said as follows:

"DON'T GAMBLE WITH FOOD! Since the California state lottery program started in October, we have sold in excess of \$1 million worth of lottery tickets. Our food business during the period of time has declined the same amount."

Morally, we feel it is wrong for us to offer our customers the opportunity to gamble with their food dollars; and, therefore, we will no longer be selling California state lottery tickets. Thanks for your understanding. Holiday Quality Foods."

5. The only way that the lottery can succeed is for new people to be encouraged to play the lottery. There are four or five different types of lottery games. One of them calls for instant winners. Another calls for weekly winners and there are two or three other types of games. The states that have lotteries keep switching from one game to the other; and they advertise on TV, billboards, on buses and on street cars, and in newspapers to keep people interested in order to make new gamblers. What kind of message does this send to our children? Really, does the State of Mississippi want to be a "pusher" of

lottery tickets?

6. One of the major problems in America is the attitude of something for nothing. The lottery fosters this attitude because it is "something for almost nothing." It takes this attitude and makes it the official policy of the state government. We have what is known as the Consumer Protection Division of the Attorney General's office. How do you rate the lottery? Does it protect the consumer or does it make the consumer a victim?

7. The American Psychiatric Association says that between 8 million and 10 million Americans are compulsive gamblers who can't control their urge to gamble. A lottery is not only a destructive influence on these people, but it also tries to make new converts.

8. Former Senator Russell Long of Louisiana is quoted as saying in connection with reducing expenditures of the federal government, "don't cut you, don't cut me, cut that fellow behind the tree."

This could be paraphrased as follows, "Don't tax you, don't tax me, tax that fellow behind the tree."

In other words, a good tax is one that you don't pay. Is that the reason there is such interest in the lottery? The people who are pushing for it won't be paying it. It will be the poor and low income people who need to take that money home for their families.

9. Unquestionably, if you take \$80 million out of circulation in Mississippi, and if you don't buy things with that money, then there is no sales tax produced by that money and there will be little other taxes produced by that money so that with the lottery (Continued on page 10)

The Baptist Record

VOLUME 113

(ISSN-0005-5778)

NUMBER 46

Published weekly except weeks of July 4 and Christmas by the Mississippi Baptist Convention, 515 Mississippi Street, Jackson, MS 39201. Subscription \$7.35 a year payable in advance. Second class postage paid at Jackson, Mississippi. The Baptist Record is a member of Southern Baptist Press Association.

Editor Don McGregor
Associate Editor Tim Nicholas
Assistant Editor Anne McWilliams
Advertising Coordinator Evelyn Keyes
Editorial Assistant Florence Larrimore
Circulation Assistant Renee Walley
Financial Records Betty Anne Bailey
Computer Operator Irene Martin

Baptist Record Advisory Committee: Ferrell Cork, Jackson, chairman; Bruce Hill, Lexington; Raymond Martin Jr., Jackson, vice-chairman; Billy Thames, Wesson; Tommy Tutor, Clarksdale; Randy Von Kanel, Hattiesburg; ex-officio, Evelyn Keyes, secretary, Jackson.
Postmaster: Send changes of address to The BAPTIST RECORD, P. O. Box 530, Jackson, MS 39205.

Send news, communications, and address changes to
The Editor, Baptist Record
P. O. Box 530, Jackson, MS 39205

Church starts planned for Here's Hope revivals

By Mark Wingfield

ATLANTA (BP) — The 1990 "Here's Hope" simultaneous revivals planned by Southern Baptists could result in 300-500 new church starts, according to leaders of the denomination's Home Mission Board.

In addition to the major emphasis of evangelistic revivals in established churches, the "Here's Hope" strategy calls for using revivals to start new congregations.

Based upon the number of requests for "Here's Hope" church-starting materials, HMB church extension leaders estimate 300-500 churches could be launched through the emphasis next spring.

The church-starting revivals will be held in traditional Southern Baptist strongholds as well as in new-work areas, said Jim Hill, director of field servicing in the HMB's new-church extension division.

"Some of our stronger Southern churches don't understand how we start churches," Hill said. "But they do understand revivals. This is a way some of these churches, which might otherwise be reluctant, can have a part in starting a new church."

The South Carolina Baptist Convention plans to start 10 churches through the revivals. The Florida Baptist Convention hopes to use revivals to start

one new work in each of its 50 associations.

In the new-work area of Pittsburgh, Director of Missions Bill Dunning is leading his association to start five new congregations through "Here's Hope" revivals. The targeted communities already have been mapped out through demographic studies, and door-to-door surveying has been completed in some areas.

William Long of the HMB's church extension division and Richard Harris of the HMB's mass evangelism division have written a booklet, "Starting Churches Through Revivals," that contains step-by-step guidance for conducting a "Here's Hope" church-starting revival.

The HMB will provide up to \$350 worth of materials and \$300 in printing and mailing costs for "Here's Hope" new church starts. Also, funds are set aside to provide up to \$1,000 in expenses for revival teams assisting with "Here's Hope" church-starting revivals.

Southern Baptist churches nationwide are scheduled to participate in the simultaneous revivals March 18-April 29. The revival theme, which will be highlighted in national print and television ads, is "Here's Hope. Jesus cares for you."

Mark Wingfield writes for the HMB.

The Baptist Record

The Second Front Page

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, January 4, 1990

Published Since 1877

Good deeds to Chinese family lead to decisions for Christ

By Ken Camp

DALLAS (BP) — A family from mainland China who came to the United States as students may go home as lay missionaries, thanks to the Good Samaritans at First Church, Carrollton, Texas.

Having completed college in Florida, the Chinese couple and their 25-year-old son were traveling to California to begin graduate studies there when an automobile accident stopped them near Dallas.

"They were traveling in two cars to carry all of their possessions," said John Yarbrough, minister of missions at the church. "The car that the son was driving was hit in the rear, and it flipped over. Nobody was hurt, but the car couldn't be driven."

Confused about their nationality but aware of the family's needs, the officer assigned to the accident called the only name on file at the police station: Jim Cox, former pastor of the Cambodian mission of First Baptist Church.

Cox helped the family make a decision about where to have the car towed for repairs, and then he asked what they planned to do overnight. The father said they would have to sleep

in their car to protect their property.

"You can store your belongings in my van and come home with me," the retired pastor said.

The next day, the Chinese family had breakfast with Cox and his wife, Ida Mae, and lunch with the pastor of Carrollton's Chinese Baptist Fellowship.

"They all shared the Lord in various ways with the family," Yarbrough said, noting the mission pastor learned the mother was a Christian but the father and son were not.

In the meantime, the damaged car was towed to the church parking lot when the family learned that repairs would exceed \$1,000. After attempting to repair the car himself, the father of the Chinese family finally decided to sell the car to a junkyard and use the money to ship the family's possessions ahead to California.

"That night, I went by the Cox's house after supper to visit the family. I read the Bible with them and presented the gospel to them," Yarbrough said.

"Undoubtedly, the seeds had already been planted. The table was already set. I just had to present the

gospel, and the father and son prayed to receive the Lord."

The next day, the family loaded into their remaining car and headed out toward California. Several weeks later, First Church received a letter from them.

"They expressed appreciation and said they were thankful for the way God had used their time in Carrollton," Yarbrough said. "They were frightened."

They were in a new city. They didn't know anybody. But they came to know the Lord.

"They indicated they may return to China in one year. Now we hope they will go back as Christian witnesses and missionaries."

Ken Camp writes for Texas Baptists.

Master Control praised by armed forces network

FORT WORTH, Texas (BP) — "Master Control," Southern Baptists' weekly radio program urging listeners to let their lives be controlled by the Master, Jesus Christ, has received a thank-you note for Baptists — engraved in wood.

The note is a plaque that cites Baptists and "Master Control" for "outstanding support of the United States Armed Forces overseas."

In the letter accompanying the award, Air Force Maj. Richard B. Davenport, religious program coordinator for the Department of Defense's Armed Forces Radio Network, called the program "an act of grace."

"Master Control" makes an outstanding contribution to the lives of service members and their families overseas, Davenport said in a letter to Ed Malone, the Southern Baptist

Radio and Television Commission's vice president for radio. The show "bears witness to a faith in God that is alive and active," Davenport wrote.

The program also provides a bonus for Southern Baptists' mission efforts, he added, noting, "Having recently returned from an extended trip through the Pacific, I can tell you your show reaches not only a lot of Americans, but a large number of natives in that region as well."

"National surveys indicate that today's mobile, fast-paced society gets most of its information from the broadcast media," said Richard T. McCartney, interim president of the Radio and Television Commission. "The Radio and Television Commission is determined to give Baptists a strong voice on the media, and we are pleased with this recognition from the military."

Pacesetters in baptisms — 1989

Church	Baptisms	Pastor
First Church, Jackson	123	Frank Pollard
Bethlehem, Alcorn	102	Joe Earl Spencer
Carson Ridge, Attala	100	Billy Rowzee
Pass Road, Gulfport	91	Edgar Jackson
Fair River, Brookhaven	88	Mike Howell
Harrisburg, Tupelo	84	James Chatham II
Park Place, Brandon	79	Bobby Williamson
Parkway, Jackson	79	
First, Gulfport	76	Dean Register
West Jackson, Tupelo	74	Bert Harper

Pacesetters in ratio of baptisms

Church	Baptisms/ Members	Baptisms per 100 Members	Pastor
Carson Ridge, Attala	100/68	147.6	Billy Rowzee
Southcrest, Southaven	38/115	33.0	John Jenkins
Lilly Orchard, Pascagoula	38/123	30.8	Larry Darden
Faith, Simpson	17/63	26.9	James Sanders
Concord, Calhoun	22/82	26.8	Charles Quarles
Bethlehem, Alcorn	102/431	23.6	Joe Earl Spencer
New Hope, Natchez	16/70	22.8	B. L. Calcote
Pine Grove, Monroe	21/93	22.5	
Schoona Valley, Calhoun Assoc.	4/18	22.2	Roger Webb
Freedom, Laurel	67/308	21.7	Tracey Hipps

Gift from Dallas church benefits hospital in India

DALLAS (BP) — First Baptist Church here will give \$150,000 over and above its Southern Baptist Cooperative Program unified budget and Lottie Moon Christmas Offering gifts to help build a new \$400,000 wing to enable Bangalore Baptist Hospital in India to become self-supporting.

The church's Lottie Moon Offering goal is \$177,777.77. The building gift was to be presented Sunday morning, Dec. 31, to Don Kammerdiener, executive vice president of the Southern Baptist Foreign Mission Board and to the hospital's administrator, Rebekah Naylor, who also is a surgeon at the 100-bed hospital.

She is a member of First Church, Dallas. Her father, Robert E. Naylor, is president emeritus of Southwestern Seminary.

The only other Southern Baptist foreign missionaries in India are the Jason Lees, a couple from Little Rock, Ark., who are doing evangelism and church development in the Bangalore area.

The Foreign Mission Board has allocated \$200,000 from Lottie Moon Offering funds for the new wing, which will provide 23 beds for private paying patients to help the hospital become self-supporting.

Rebekah Naylor said the hospital will continue ministering to poor people unable to pay for medical care, but circumstances require that it be self-supporting.

More than 400 churches have been started through the ministry of Bangalore Baptist Hospital, she said.

Frugal man gives million to children

THOMASVILLE, N.C. (BP) — A man who borrowed his neighbor's newspaper and who didn't make ice cubes in his refrigerator to save money gave Baptist Children's Homes of North Carolina \$1.25 million at his death.

Willard T. Parker died in July leaving BCH almost his entire estate. At a banquet in Parker's honor, BCH President Michael C. Blackwell received a \$1 million check from the estate, the largest single gift BCH has received in its 104-year history. BCH will receive the estate's remainder when all details are finalized.

Never wasting anything, especially words, Parker "ate to live," manufactured lye soap he used for everything from bathing to cleaning dishes, and drove a custom-made Checker cab from the '60s, because they were built tough.

Parker worked 25 years for the U.S. Postal Service in Norfolk, Va., but made most of his money from investments. He retired in the late 1960's and moved to Murfreesboro, N.C., where he lived a reclusive, independent life.

He died July 5 at age 94, outliving two wives and his immediate family.

Baptist Children's Homes, founded as an orphanage in 1885, serves more than 1,000 children and families each year through four residential campuses, nine emergency care homes, a maternity home, a home for teen-age mothers and their babies, therapeutic camping, parent aide, two homes for behaviorally troubled girls, and a model child development center.



Improvement dramatizes Nativity

This is a scene from the life of Christ as dramatized by Improve Church, Columbia. The 13 scenes were depicted by about 100 members of the church on Dec. 9, from 6 to 9 p.m. The program took viewers from the Nativity to Christ's ascension. Three new scenes this year included Jesus walking on the water, the Sermon on the Mount, and the woman at the well. About 30 people were involved in construction of the scenes which were depicted along with live animals. Photo by Alane Limerick, managing editor of the Columbia-Progress. Photo used by permission.

Foy Rogers dies

Foy Rogers, who retired in 1982 as director of the Department of Cooperative Missions for the Mississippi Baptist Convention Board, died Dec. 28 in Jackson of pneumonia. He was 72.

Services were held at the Wright and Ferguson Funeral Chapel in Jackson on Dec. 30, and burial was in Lakewood Cemetery in Jackson. Hollis Bryant, consultant in the Cooperative Missions Department, and Leon Emery were in charge of the services. Emery had been a consultant in the Cooperative Missions Department until the post of director of church administration and pastoral ministries was created, and he moved into that position. Later that area of work was upgraded to a department before the retirement of Emery.

Rogers became the director of the Cooperative Missions Department in 1960.

He was a native of Emerson, Ark., but spent most of his life in Mississippi. He became a member of the Furrs Church in Pontotoc in 1936 and was ordained to the ministry by that church in 1940.

From 1940 to 1944 he was pastor of churches in Lee and Chickasaw counties.

He was a graduate of Mississippi College, from which he received a bachelor of arts degree. While he was a student there he was parish missionary in Madison Parish in Louisiana. During his three years there he helped to build four churches and baptized more than 200 people.

Rogers also had a bachelor of divinity degree from New Orleans Seminary and a master of religious education degree and a doctorate in religious education from Southwestern Seminary. He became director of the Cooperative Missions Department following the completion of his doctoral studies in 1960.

In his work with the Cooperative Missions Department, Rogers was instrumental in working out associational missions programs and in

establishing foster missions programs throughout the state. In addition he worked with Indian missions, Chinese missions, a ministry at Parchman state penitentiary, and in missions work with the deaf. He also served as director of missions in Lafayette-Marshall and Pontotoc associations.

After he retired he worked with the World Home Bible League and with the missions programs in Rankin and Chickasaw counties. He later was pastor of Union church in Chickasaw Association, where he had been pastor in 1940.

In his later years, Rogers suffered from Alzheimer's disease.

Bill Sellers, annuity representative for Mississippi, sang "Amazing Grace" during the service; and Jerrell Rogers, son of Foy Rogers, sang "How Great Thou Art." Randy Rogers, the other son, spoke briefly and told how his father, then affected from time with Alzheimer's disease, asked him his name and witnessed to him while they were returning to Jackson from Tupelo on the Natchez Trace Parkway.

Rogers is also survived by his wife, Virginia, and two sisters, Allie Wages of Tupelo and Fonzie Jagers of New Albany. There are five grandchildren.

During the latter years of his life, Louise Milton of Clarksdale lived with the family in order to take care of Rogers.

The family has pointed out that for those who are interested, memorials may be made to the building fund at Ridgecrest Church in Jackson. Rogers was a member there.

Staff changes

Sammy J. McDonald, III, has resigned the pastorate of Carmel Church, Monticello, to accept the pastorate of Gum Grove Church in Brookhaven, effective Jan. 7. McDonald has been pastor of Carmel since February, 1988.

He holds the bachelor of arts in religion from Mississippi College and the master of religious education from New Orleans Seminary.

East German Christians want 'windows and doors' in Wall

EAST BERLIN (BP) — The Berlin Wall need not fall entirely, but it must have doors and windows, said Siegfried Holtz, an East German Baptist youth leader.

Every house has walls, doors, and windows, Holtz said. Many East German Baptists, like their countrymen, do not want to tear down their "house." But they want doors and windows of more freedom, equality, and justice.

East German churches have played a key role in the dialogues and demonstrations that led to the sweeping changes of the past weeks.

Two years ago, the Ecumenical Council of Churches started emphasizing the themes of freedom, justice, and stewardship of God's creation, said Siegfried Reichelt, pastor of Cantian Street Baptist Church in East Berlin.

In the forefront have been East Germany's Lutheran churches, which have opened their large buildings to meetings and published reports of government injustices.

Religious words and symbols are found in the reform movement. For instance, reform groups called for people to form a human chain across East Germany Dec. 3, north to south and east to west, in the form of a cross.

Small peace groups have met in churches, and various pastors and youth leaders have participated in demonstrations and meetings on reform. The political group New Forum has used the Cantian Street

Church building for meetings. Several weeks before the Berlin Wall opened, Baptists sent a letter to the government supporting initiatives for justice and reform.

Similar letters also were sent by the Lutheran church and others. The government tried to discredit them. The communist youth magazine charged East German Baptists used a European Baptist Federation meeting in Budapest last summer as an excuse to flee the country. "That was a poisonous lie," said Reichelt. "All who registered (for the meeting) came back."

Now new government leaders and new policies are in place. While no constitutional changes related to religion are yet underway, the government's relationship to churches has changed. The new minister of religious affairs is no longer a communist functionary, but a Lutheran lawyer.

Christians face the challenges of living and working redemptively in the emerging order. Healing of spiritual and physical rifts now are possible.

When the wall was built, men and women lost their jobs, bisected neighborhoods deteriorated, families and friends were denied the chance to stay close. One Baptist man from East Berlin gave an example of this quiet cruelty. His son lay dying of cancer in a Potsdam hospital. Relatives in the West applied for visas to come East to see him one last time, but they weren't allowed to come. The man prayed his daughter would live

to see the day she could visit the West. They both have lived to see it.

"For a week now, I've cried and cried," he said shortly after the wall opened. "If you can't cry as a German in these days, you're not human."

An East German man sitting in a tearoom operated by a Baptist church in West Berlin remarked on his first visit to that part of the city in 30 years. "I feel like I'm able to dismantle the picture of the West as the enemy," he said. He was a member of a reserve military unit for 25 years.

"I will never put on that uniform again," he promised. Evangelicals are finding a need for public expression of their privately held beliefs.

Friedhelm Sachse, youth secretary for the East German Baptist Union, will represent free churches on a committee working toward an officially recognized Christian youth organization. Currently only the government-sponsored communist youth organization is allowed.

Martha Skelton writes for The Commission magazine of the Foreign Mission Board.

Marjean Patterson's mother dies

Maggie Patterson, mother of Mississippi WMU Director Marjean Patterson, died December 12 in Atlanta and was buried there on Dec. 14.

The Patterson family has requested that memorial gifts be given to the Lottie Moon Christmas Offering.

"Stall" said to demand attention

By Jim Lowry

NASHVILLE (BP) — Stalled growth in Southern Baptist churches will be the target of renewed efforts by program leaders over the next few years to get the denomination back on track for reaching people for Christ.

Baptist state convention directors of church administration met Nov. 16-17 with personnel of the Southern Baptist Sunday School Board's church administration department and discussed the denominational slowdown. They also heard about customized growth plans, new products, and increased cooperation among programs to encourage growth.

"We are not presently a growing denomination, even with the slight increases we have had recently," said

Gary Cook, the board's vice president for church programs and services. "It is our commitment, dream, and prayer that we will once again be a growing convention."

"We want to look at methods that will provide growth with integrity." The growth plan that was unveiled for the state directors emphasizes the need for cooperation among programs of the denomination.

The Coordinated Church Growth Plan, which will help churches diagnose growth potential in light of the impact on all programs of the church, calls for balanced biblical church growth in evangelism, discipleship, missions and administration.

D.G. McCoury, pastoral ministries consultant in the board's church administration department, and Bill May, church administration director for the Arizona Southern Baptist Convention, have developed the Coordinated Growth Plan process to integrate the contributions of all church programs to maintain growth.

When a church achieves growth in Sunday school enrollment and resident church membership, the Coordinated Church Growth Plan points pastors and church leaders toward ways to bring all programs into the growth picture.

Jim Lowry writes for the Sunday School Board.

Preregistration available: N.O. child care

NASHVILLE (BP) — Preregistration packets are available for messengers to the 1990 Southern Baptist Convention annual meeting who will need care for their preschool children, announced Convention Manager Tim A. Hedquist.

The packets are available by writing to SBC Preschool Child Care, c/o FBC, 4301 St. Charles Ave., New Orleans, La. 70115.

The packets will include information about child care policies, hours of operation, rates and preregistration forms, Hedquist said. They will be

mailed directly to messengers who plan to take their children to New Orleans for the annual meeting.

The child care will be held in the Hyatt Regency Hotel, located about one block from the Louisiana Superdome, site of the annual meeting.

Child care registration is limited and will be confirmed on a first-come, first-served basis, he noted.

The child care will be offered only during the times of the SBC annual meeting, June 12-14. However, bonded child care is available through New

Orleans hotels both during the annual meeting and the days prior, when auxiliary meetings will be held.

Information about the hotels' child care is available from the SBC Executive Committee, 901 Commerce St., Nashville, Tenn., 37203.

A day camp for school-age children also will be available, sponsored by the SBC Brotherhood Commission. Information about that program is available by writing to SBC Brotherhood Commission, 1548 Poplar Ave., Memphis, Tenn., 38104.

Southern Association places Southeastern on warning

By Marv Knox and Mark Wingfield

ATLANTA (BP) — Southeastern Seminary — troubled by a two-year dispute between faculty and trustees and administration — has been placed on warning by one of its accrediting agencies.

The Southern Association of Colleges and Schools sanctioned the Wake Forest, N.C., seminary during the association's College Delegate Assembly Dec. 12 in Atlanta. The Association of Theological Schools in the United States and Canada also is studying Southeastern's accreditation and will consider its relationship with the seminary in January.

The Southern Association cited Southeastern as deficient in four areas: planning and evaluation, selection of faculty, the role of faculty, and its committees, and governing board.

The warning it gave the seminary is the second of three levels of sanction.

The first sanction is notice, which is imposed for one year when an institution shows signs of losing compliance with SACS' criteria for accreditation or has a major lapse.

A Southern Association statement describes warning as "a public sanction imposed for a maximum of two years." During that time, the school is to work to correct its deficiencies and report that progress to the association. A review team from the

accrediting agency is to visit Southeastern during the next year and prepare a report on its findings. The Southern Association will consider Southeastern's case at next year's meeting in December.

Under Southern Association guidelines, Southeastern will retain its accreditation during the time it is on warning. However, the action means the association refuses to reaffirm the seminary's accreditation until the deficiencies are corrected.

If a school does not return to compliance during the two-year warning period, it is placed on probation, the final sanction, or it is removed from membership. And if a school on probation does not reach compliance during its probationary period, it is removed from SACS membership.

Southeastern's warning follows about 18 months of investigation by the Southern Association and the Association of Theological Schools.

In October of 1987, the seminary trustees' new conservative majority changed the way the school picked professors — a move faculty and others believed was designed to ensure that only biblical inerrantists could be hired as professors.

That action reduced the faculty's power to determine faculty candidates, vesting more control with the president and a trustee committee.

Then-President W. Randall Lolley, most administrators and some faculty subsequently resigned.

Trustees elected Lewis A. Drummond, formerly an evangelism professor at Southern Seminary in Louisville, Ky., as president in March 1988, about the time the accrediting agencies began their investigations of Southeastern.

Contacted by Baptist Press, representatives of administration, faculty, and trustees responded to the Southern Association's action with relief and concern.

"We are very pleased that the Southern Association of Colleges and Schools did not place Southeastern on probation," said L. Russ Bush III, vice president for academic affairs and dean of the faculty. Bush, trustees James R. DeLoach of Houston and William Delahoyde of Raleigh, N.C., and Vice President for Internal Affairs Paul Fletcher met with the Southern Association accreditation commission prior to its decision.

"We did receive a warning, and that is a serious matter, but it is not as serious as probation," Bush said. "We feel this was a very significant decision in our favor. We went down there thinking they might be considering probation. Instead, it was a tremendous burden lifted off our shoulders."

Drummond, who had undergone cancer treatment during the fall, was recovering from surgery to remove a malignant tumor in his colon during the Southern Association's meeting. Doctors who removed the tumor did not discover any spread of malignant cells, Bush said.

G. Thomas Halbrooks, professor of church history and president of Southeastern's chapter of the American Association of University Professors, stressed the seriousness of the situation.

"The situation appears grave," he said. "This day in the life of Southeastern Seminary has occurred because of changes forced upon the school in violation of established standards in American higher education."

"The faculty remains committed to these standards. We call on the administration and board of trustees to join us in meeting these standards and restoring the reputation of Southeastern Seminary as a theological school offering quality higher education."

Progress on restoring Southeastern's standing with its accrediting agencies is an open question, Halbrooks said. "It remains to be seen if the board and administration are willing to work with us to continue that process. There was no official action taken at the fall board meeting to address these issues. All of that remains to be done. I hope they will begin to do so at their March meeting and that the administration will provide leadership and make recommendations toward correcting the deficiencies of meeting the standards of accreditation."

Trustee Chairman DeLoach, associate pastor of Second Baptist Church in Houston, echoed Bush: "We were glad the sanction was not probation. I feel the reason they took this step is they are satisfied to see we are moving in the direction to do something about their citations. Some of them are lengthy processes; it takes time to do what they are asking us to do. They must feel we are trying to set things in order, and they are consequently willing to give us more time to do it."

and with the need for increased financing.

"Clarke College still needs a great deal of help in meeting its financial needs, but we are gratified that progress has been made in satisfying the requirements of the accrediting agency," said James Read, dean of Clarke. Read, Lewis Nobles, president of Mississippi College; and Charles E. Martin, vice president for academic affairs at MC, gave a report in Atlanta to SACS on Clarke's progress in alleviating deficiencies identified by a SACS committee which visited Clarke in September.

Clarke College continues on academic probation

Clarke College, a division of Mississippi College, was placed on academic probation for the second year by the Southern Association of Colleges and Schools (SACS).

The visiting committee of the accrediting organization in September had made five recommendations for improvement related to the broad areas of long-range planning, library, and financial support. At the December meeting in Atlanta, Clarke was continued on probation for the coming year, but the areas of deficiency mentioned were reduced to two.

They had to do with the comprehensive, long-range plan of the institution

Carey receives warning status from association

William Carey College has been placed on warning by the Southern Association of Colleges and Schools (SACS).

The college accrediting agency told Carey that it must improve the breadth of its financial resource base and the strength of its library holdings and faculty, especially part time faculty.

The college will report on progress in these areas in the fall of 1990, at which time SACS will reconsider a reaffirmation decision on Carey's regional accreditation for the next ten years.

"It's a miracle that we did not get placed on probation," said Jim Edwards, president of Carey. "When I first read the self-study last spring, it was my judgment that there was no way the college could avoid that sanc-

tion by SACS. The coming together over the summer and fall months of our trustees, faculty and staff, students and alumni, financial and other community leaders, Dr. Bill Causey and other Baptist convention support, and the prayers of many people and churches has made the difference so far."

Edwards said that at the meeting in Atlanta when the SACS announcement was made, he heard positive and encouraging comments concerning recent progress at Carey. "The primary concern is whether we will be able to make major sustained progress in enrollment and financial support from our constituents, and how much of that progress we will experience in the next 12 to 24 months," said Edwards.

Thursday, January 4, 1990

BAPTIST RECORD PAGE 5

Baptists give thought to education funding

By Tim Nicholas

An amendment from the floor of the Mississippi Baptist Convention to a resolution indirectly brought together a group of Baptist leaders for a brainstorming meeting.

Bill Baker, pastor of First Church, Clinton, offered an amendment to a resolution which otherwise would have only shown opposition to a state-run lottery to pay for education reforms in the state.

A resolution was presented to the convention in November which opposed use of a state-run lottery to pay for education reforms in Mississippi. The resolution noted that Baptists "strongly support improving the quality of education." But it did not mention how such needed monies should be raised.

Baker's amendment, which was passed with the resolution, resolved "that we as Mississippi Baptists covenant to seek and encourage creative and innovative ways to raise legitimate revenue for the purpose of developing an effective educational system for our beloved state."

Paul Jones, executive director of the Mississippi Christian Action Commission, acting on the intent of the resolution, convened a blue ribbon committee to consider such "creative and in-

novative" revenue-producing ideas.

A total of 32 Mississippi Baptist laymen and ministers met in Jackson on Dec. 11 to consider two areas. The volunteers were asked to brainstorm concerning "fiscal matters and recommendations" and "What could the private sector do to assist public education in Mississippi?"

Jones said he told the group, "Simply because we oppose an issue for economic or moral grounds does not mean when we speak prophetically we have to provide alternatives. That is the prerogative of the legislature and the executive branch of government."

For that reason, Jones said the lists of suggestions have been given to key state government leaders for their private consideration rather than having Baptists present them to the public. Jones said examples of the types of suggestions included various types of tax increases which exempt the poor and release time from corporations for employees to teach specialized courses in public schools.

Jones said suggestions are still coming into his office at the Baptist Building in Jackson and he is passing them on to state leaders.

Interfaith group meets on gambling issue

By Tim Nicholas

CARE, the interdenominational group organized to oppose legalized gambling to fund educational reforms, has been holding meetings over the state to mobilize interested citizens.

CARE stands for Citizens Ad-

vocating Responsible Economics. Groups with representation include the Mississippi Baptist Convention, the United Methodist Church in Mississippi, Baptist Missionary Association, Presbyterian Church in America, National Baptist Convention, Progressive National Baptist Convention, United Pentecostal Church, Assembly of God, Apostolic Church, and American Family Association.

William B. Alexander of Cleveland, a Baptist and former state senator, is chairman of the group's executive committee. Serving with him are Henry C. Clay Jr., executive assistant to the Bishop of the United Methodist Church in Mississippi, as vice chairman, and Paul Jones, executive director of the Mississippi Baptist Christian Action Commission.

At the four meetings which took place in Hattiesburg, Tupelo, Jackson, and Clarksdale, participants were provided information on whom to contact to make their opinions known, how to communicate with them, and they were able to ask questions on the issue of the lottery.

Jones told the Baptist Record "the next step is to urge our people in the first week of the legislative session to be in contact with their senators and representatives and remind them of their opposition to the funding of state government by a lottery."

Jones said that when the legislature reconvenes in January, "the constitution committee of the Senate will have a concurrent resolution before them which if passed will allow the amending of the constitution to operate a state lottery."

If the resolution passes both houses with a two-thirds majority vote, the question goes to the people for a vote, perhaps as early as March, said Jones.

Despite threats, Soviet refugee family is safe

WHITE BEAR LAKE, Minn. (EP) — In early October the Doroshkevich family was told they would be killed if they didn't leave White Bear Lake before the end of the World Series. The Ukrainian family had come to America this year, aided by World Relief, to escape religious persecution in the Soviet Union.

Kate Doroshkevich, pregnant and the mother of eight children, was frightened by the late night phone calls, death threats, and the cross that was burned in the family's front yard. Vladimir, her husband, comforted her. "Where Vladimir is, there is big problems," he said. "But where Jesus is, no problem."

The World Series is over. Thanksgiving has come and gone, and the threats have stopped, says Pastor Mike Smith of Calvary Assembly of God, which helped the Ukrainian Christian refugee family settle into the White Bear Lake community, which is a suburb of St. Paul. The FBI is still working with White Bear Lake police in an effort to find who was responsible for the death threats against the Doroshkevich family, the Smith family and the church.

"You may begin again"

By Bill Causey

Planet earth is about to complete one more full orbit around the sun. It is interesting to contemplate that what we call a year is really a



Causey

journey which our planet makes around the star that is the center of our solar system. Nearly 2,000 such trips around the sun have been made since our Lord was born and walked upon this earth.

God himself was elected that such a journey would be marked by four seasons which we know as summer, winter, spring, and fall. The changing of the seasons has sometimes been marked by people of older cultures by festivals and celebrations. There are evidences in the Old Testament that with the coming of springtime and harvest there were times of joy and celebration. All of the above references, however, are about the world of nature.

It seems more important and instructive to ask ourselves the question whether man himself, the highest of God's creation, may also have new beginnings. The question is so important that it affects one's total outlook upon life. If there is no opportunity to begin again, then hopelessness and despair will grip the hearts of men like cold fear.

The Bible teaches that new beginnings are possible with man. In the first instance, there is the good news that one who does not know God in his life may bring his life to the God who created him.

In II Corinthians 5:17 the scripture says, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." This reality is that which we speak of as conversion or the experience of the new birth. To come out of sin into the light of God; to be "translated into the kingdom of his dear son" is the most essential and important fact of a person's life.

The failure to come to God leaves a person without the knowledge of the meaning of life and causes him to be without the answer to the question of whether there is a life after death. Christians rejoice that God's answer is that man may have a new beginning, even if that man's life has been lived in wickedness and sin; or if he was simply passive and indifferent to the appeal which God makes to man's heart. Through Jesus Christ that can be changed, and

a man can begin again. This is a part of the "Good News" that Christians everywhere must share with the rest of the world. This is evangelism and missions.

The Bible also teaches that there may be a new beginning for people who have fallen into the kind of sin that injures others and steals away the joy of life. There is a story in the 8th chapter of John about a woman taken in the act of adultery being brought to Jesus. There was upon her the sentence of death. According to the law of Moses the general public apparently had the freedom to carry out the sentence of stoning her to death.

Jesus himself, God incarnate, knelt down to write with his finger in the dust and invited anybody who was without sin to cast the first stone. The result was that the crowd drifted away beginning, with the oldest and continuing to the youngest. Our Lord then turned to the humiliated and disgraced woman and said, "Go and sin no more."

He virtually rescued her from those who would carry out the sentence of death, but as important, her misuse and abuse of her own life. Here was the opportunity of a new beginning and there are many in our world today who need to know that God's cleansing provides a new beginning for a better life.

Even Christians need to be reminded that they can begin again. Romans 12:1-2 says, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Among the several ideas included in this rich passage is the idea that by dedicating our bodies and becoming living sacrifices, we become acceptable to God. But then, it goes on to say, that we are transformed by the renewing of our mind. There are two ideas included in the phrase.

The first is in the word "transformed." The word is most commonly used in science classes when they talk about the metamorphosis — the transformation — which takes place when a caterpillar is turned into a butterfly. How absolutely marvelous and spectacular is this demonstration in nature of what the Bible teaches can be the experience of a child of God.

If our life has been earthbound and limited,

it may be changed into a life that is both beautiful and that soars above the ordinary. This is an activity of God which comes about in our lives when we daily submit ourselves to the Lord as "living sacrifices." The other word which is mentioned here, "renewing," is an interesting word as well. The word renew includes the idea of starting all over again, of making life new again, not new in the sense that life has just begun, but that it is now a new kind of life.

In any given moment of our lives there is opportunity for renewal. Closely akin to that idea is the concept that it means to be made young again. The whole idea here is that when life becomes stale and old, and when the joy is gone, that the spontaneity of life will return when people have made up their minds to live only for God.

A living sacrifice belongs as much to God as if it had become a dead sacrifice. How marvelous it is then to contemplate the potential within any given moment of our lives. It has within it the seeds of a new beginning. It deserves our full attention until the miracle power of its possibility floods our understanding and causes us to aspire to the change that God has provided for us.

One other area related to beginning again is in the area that we often avoid talking about, for we are uncomfortable with its subject matter. That subject is death. Reality calls our attention to the fact that we will not live in this world forever. The aging process, terminal illnesses, and the simple awareness that our life has an end, create an enormous amount of anxiety in the lives of some people.

The Christian view of life, when properly appropriated, includes also a view of death. But it is not death as though it were the conclusion of a person's existence. It is the confidence that what Jesus taught us about the experience of death is the way that it really is. He said in John 11:25, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die."

Christians are called upon to claim for themselves the profound truth contained in the words of our Lord. To put it simply, he said that Christians would never die. He was not avoiding the reality that our bodies cease to function at some point.

Instead, he was saying that when the body itself ceases its proper function, that is not the end of the person. The person moves to a new

kind of life which is better in every way. In this new life the imperfections that are a part of our humanity have been done away with and the scriptures say that one is made "perfect."

In Hebrews 12:22-23, it talks about the one who has "come to Mount Zion, to the city of the Living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect." This reference "just men made perfect," reveals that those who have been justified by the blood of Jesus by simple faith have been born into the family of God, been moved to heaven, and now have been made perfect.

Romans 8:29 recalls for us that it has been the intention of God to cause his children to "become conformed to the image of His dear son." In simpler language, it has been the intention of God from the very beginning, to make us like Jesus. Even that which has been thought to be the end of life has within it, because of the death of Jesus on the cross, the power of a new beginning.

These things being true, there is much that the children of God may rejoice in, as the world completes another journey around the sun. And even, as in the springtime winter runs to new life again, there is the powerful potential in every part of life for new beginnings in the human spirit. Those who faithfully discover how to walk with God, also find a way, in that walk, to experience the renewing power of God as a continuing miracle in their personal lives.

All these instances have been recited to simply invite all of us, whether Christian or not, to come once again to the beginning of a new year aware that we need not wait for the earth to make its annual pilgrimage around the sun. Instead, we may make our daily walk with the "Son," and find all of that which emanates from his powerful life is intended to bring renewal and power and new beginnings for those who are receptive. This is part of the good news of the gospel.

May God, therefore, grant you and yours the most fulfilling and meaningful approach to a new year which you have ever had. And may the days and nights of 1990 as they unfold, bring into your life the richness of the character and personality of God who, in Christ Jesus, gives new beginnings.

Bill Causey is executive director-treasurer of the Mississippi Baptist Convention Board.

Faces and places

by Anne Washburn McWilliams

Judd Allen retires

"Our Baptist Building philosopher." That's what Keith Wilkinson called Judd Allen at the latter's Dec. 15 retirement party. I've known Judd since Southwestern Seminary days in the early 50s, and I'd say that term fits him well.

In a chapel talk in early fall, Judd mentioned two concepts he has espoused, for which he would most like to be remembered: "The first is this," he said, and quoted a favorite couplet — "Methods are many, principles few. Methods change; principles never do." And he said he's seen the initials of the second concept used to name a Sunday School class in Vicksburg: BYKOTA. They begin the words of his favorite Bible verse (Ephesians 4:32): "Be ye kind one to another."

He retired, effective Nov. 30, 1989, after 24½ years with the Sunday School Department, Mississippi Baptist Convention Board, first as adult consultant and then as consultant for general administration and associational Sunday School work. Keith,

director of the Sunday School Department, at the Baptist Building party presented plaques of appreciation from state and national Sunday School leaders. He mentioned two of Judd's most valuable contributions to Sunday School work: (1) "he is a great encourager of the people out in the churches, in their Sunday Schools" and (2) "he has given us in the Sunday School Department good insight into the needs of the churches concerning Sunday School; we have benefited from his input into the planning of the work of our department."

Mose Dangerfield, Discipleship Training director, formerly was a co-worker of Judd's in the Sunday School Department, said, "He taught me how to love people, how to take one day at the time, how to serve God more effectively, and how to love my family."

Judd's wife, Ruth, their three children (Beverly Livingstone of Huntsville, Ala.; David, a Jackson dentist; and Charles, an Allstate insurance manager in Little Rock, Ark.), and two of their eight grand-



children came to his party. The Allens live at 175 Beechcrest, Jackson. She teaches Bible at Jackson Preparatory School. The two have known each other since they were "Intermediates" in Sunday School in their hometown of Mobile.

I suppose you could say Judd has been our physician as well as our philosopher. As Farrell Blankenship pointed out, "He has a great sense of humor. He's lots of fun, and as the pro-

verb reminds us, 'A merry heart doeth good like a medicine.'" He's made us laugh often.

I expect I could write a book if I interviewed a lot of people and asked them about funny things they'd heard Judd say, or about fun times they'd had with him. Larry Salter, SS consultant, has traveled most with him in recent years, but Larry sent Dennis Conniff, retired SS consultant, to share his collection of "Judd stories."

Dennis told me a whole string of them, and laughed until he cried, but I'll only have room for one or two.

Once a Sunday School conference was in progress in a certain city, and most of the state Sunday School workers were there. Dennis and Judd went to the Kentucky Fried place to pick up 100 boxes of chicken to feed the crowd. Grateful to them for delivering the food, the restaurant manager offered to give them two boxes. Judd suggested that they order chicken breasts for themselves. When they got back to the church, he asked Dennis, "What will everybody say? While they are all eating wings and necks, they'll see us eating these breasts!" So they slipped back outside to eat their lunch on the hood of the car. Soon their director, Bryant Cummings, came looking for them and discovered what they were up to. "But," recalls Dennis, "Judd, as always, was good at giving an explanation."

Another time, when the two of them were on the way to Ridgecrest, N.C., they stopped at a railroad museum. While Dennis was busily taking pictures, he completely lost Judd. After a long search, he found him seated in one of the antique passenger cars, reminiscing about his days of work with the L & O Railroad in Mobile.

As to the future? Judd says, "I'm looking forward most to getting back into the local church." He became pastor of Ogden Church, Yazoo County, on Jan. 1. "And I plan to pick up my

(Continued on page 9)

One Christian's Life

I gave my life to Jesus one day,
Depending on him to show me the way.
To know what is evil, and how to do good.
Through his Holy Spirit, I knew that he would.

He gave me a conscience and cleaned up my mind;
Just to think on his life would keep me in line.
Somehow I forgot on whom I relied.
I got puffed up on spiritual pride.

As Christians go, I thought I was best,
But when the going got tough, I failed the test.
I did not find, because I did not seek.
Instead of sowing, I wanted to reap.

I had made him my Savior, but not my Lord.
I thought I had earned an extra reward.
I accused God of being unfair,
That when I needed him, he was not there.

I was so miserable, I fell on my knees,
and my God in heaven gave ear to my pleas.
There on my knees I then realized
That what ever I was, God had supplied.

Then it was time for rededication.
To give him my all, without reservation.
Since that night he has opened the door.
To more peace and contentment than I ever had before.

Now all you good Christians with trials to face,
Just lean on Jesus and trust in his grace.
He will share all your burdens, and bless you too.
Just give him your all, and it will come true.

—C. B. May Jr.
Smithdale

He, being You

(John 1:1-14)

From the very start You were.
There with God and He with You;
From no thing You made all things.
Without You no thing is made.

He, being You, being Him.

The Giver of life, You are.
You are the Source of true Light.
You brought that Light into dark
And the dark can never win.

He, being You, being Him.

Your witness came and told of You
So that men might find the Light.
And yet the world, made by You,
Held tightly to the night.

He, being You, being Him.

Some did open eyes and see;
God's dear children now to be;
Not of man's will they came;
Thru Christ's name, new life they gain.

He, being You, being Him.

You, being Him, became flesh;
Living with man to redeem;
Him, being You, we have seen,
Glory in His grace and truth.

He, being You, being Him.

The law, given by Moses;
Instruction to us did give;
Grace and truth by Jesus Christ
Has shown us the way to live.

He, being You, being You.

—Mark Coon
Jackson

Jesus carries my load

The years wind down in a quickened pace,
and lines appear on this old face.
The gray that sprinkles my dark hair
would indicate much toil and care.

The tears that fall upon my breast
and for the ones that I love best.
The ones I hold so very dear
don't seem to know that Christ is near.

So after I've done the best I can,
I place my burdens in God's loving hand.
He smooths my brow in restful sleep.
He says, 'All is well my child, don't weep.'

Yes, it is true, some rain must fall,
but if we're ready, should Jesus call,
if we travel the narrow road,
our dear Saviour will carry the load.

—Dorothy Murphy
Meridian

Victory

Bitterness, resentment, selfish desire
Seemed to be my heart's attire.
Til one day a word I heard
Causing new feelings to be stirred.

"Go, friend, to the Master's feet.
He's waiting there to make you complete.
Give to him all your sin . . .
He'll give to you the victory to win."

As I knelt on bended knee,
Meaningless feelings began to flee.
For as I reached up in my repentance,
God reached down in his omnipotence.

—Barbara Jones
Soso

Detour into sin

So often,
I wonder,
How did
I get here?

I got
here one
tiny step
at a time.

Before I
stray any
further I
should stop here.

Right here
is where
I should
turn, go back.

No further
No more
No longer
Should I stay.

Right here
Right now
I will
return to God

—Linda S. Leach
Greenville, MS

"Just Me, Lord"

"Lord, I'm here for you;
Use me as you will."

So many times I've said those words
and, instead of moving, I just sat still
— content and happy in my own little
realm, yet knowing there's more to me
than what I'm willing to reveal.

"Lord, just tell me what it is
That you want me to do."

So many times I prayed that prayer,
thinking that God would make it clear,
and so many times I felt the need to
take a stand — make a speech — just
to lend a hand. Self-doubt would flood
my entire soul, and I would be con-
vinced that I'm not the one — the
time's not right — it's not from God —
just me. And another opportunity
would be spent.

"Lord, help me to be more like you
In wisdom, compassion, humility, and
faith."

This prayer I prayed with all my
heart and even asked, "What would
Jesus do in my place?" Then one day,
it all became clear. It seemed so sim-
ple and plain; all the prayers I'd
prayed before were answered just this
way. I felt God's presence, and I knew
the words that entered my mind were
his:

"You were put on this earth to help
Each other in your own special way,
Someone needs a blessing
That only you can give;
Someone needs a touch from
Your very caring hands;
Don't be afraid to be a friend.
I made you to be just you —
Nothing more or less.
Be content — stay close to me —
Be yourself,
And I will do the rest."

—Cookie White
Yazoo City

Note: With this issue, "Scrapbook"
is to be discontinued.

SCRAPBOOK

The secret of strength

I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; For this is good and acceptable in the sight of God our Savior (1 Timothy 2:1, 3 KJV).

It is said that the roots of the giant sequoia trees grow just below the sur-
face of the soil. How, then do they withstand the elements of nature?

The secret lies in the fact that, growing in groves as they do, their roots
are intertwined underground. In that way, they gain the great strength with
which to support themselves and each other against the mighty winds that
constantly threaten them.

In like manner, in a people-to-people relationship, we as a nation shall re-
main upright in an unrelenting stance against our foes.

But, more importantly, those of us who have chosen to sink our roots in Christ
have the added advantage of the third dimension of strength — that is, the
person-to-person-to-God network that holds us firmly planted against the
onslaught of our fears, our illnesses, our sorrows, as well as against the evils
that surround us.

The "intertwined roots" of intercessory prayer provide the catalyst that
stimulates our faith-in-action, and gives us the strength to stand tall in the
face of our adversaries.

—Maxine McAdory
Jackson

A small corner in heaven saved for me

Lord, it is not difficult for the world to see
The great change you wrought in me
And with what a profound sense of humility
I am eternally grateful for the small corner you saved for me.

When all of your chosen are gathered in heaven with Thee
I want to be there to worship and praise you, with others like me,
Who were pulled from the depths of sin, so we could be
With hearts full of love and praise, in the small corner you saved for me.

The beautiful mansions we will all be grateful to see,
And if perchance we have any heavenly crowns, our fervent desire will be
To humbly, gratefully, and lovingly bow, and give them all to Thee
For your mercy of sanctifying and letting me be
In the small corner saved for me.

—Edward A. Hill
Columbus

Whispers of love

Soft as feathers floating through the air
He whispers I LOVE YOU from the top of the stair.

He's holding a candle in his right hand
But I can hardly see him from where I stand.

I'm looking and looking to the light above
And I'm sure I hear whispers of love.

He whispers again, "I see you there,
Come to me here; you are in my care.

Climb the stair and look above,
You can hear my whispers of love.

They will guide and direct you on the way
Be careful now; looking back doesn't pay."

I look at the stairs and they look so steep —
He whispers again, "I love you, child; please don't weep."

He whispers, "Reach out and take my hand,
Together we can fulfill our Father's plan."

"We have so much together to share
Because God gave you to me and you are in my care."

Soft as feathers floating through the air
He whispers I LOVE YOU at the top of the stair.

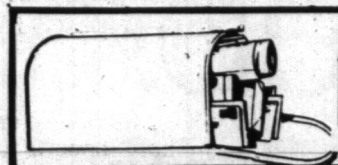
—Deborah Hodgins
Brandon

My Savior cares

I have been through this world of weeping
I have had much pain and sorrow
But I reach out to our loving Savior;
He always shows me a brighter tomorrow

God gave us this world to live in
He gave us the knowledge of prayer
When I go to him for peace and comfort
I know he cares for me, and is always there . . .

—Lois Upchurch
Macon



Letters to the editor

Letters to the editor must be limited to 300 words and the editor reserves the right to trim those that are longer. Editorial prerogatives must be reserved under all circumstances, and the opinions of the letter writers do not necessarily reflect the views of the staff of the Baptist Record. Only signed letters will be used, but the writer may request that his name be withheld. The withholding of names will be at the discretion of the editor.

Keep the scrapbook

Editor:

I have always loved to look forward to the Baptist Record and see the beautiful page you have there called the Scrapbook. Those poems have been so wonderful to me. For several years I would just read them and never thought of writing one myself. As I read them I became interested in the poems that were published in the Baptist Record on the Scrapbook page. Lately I haven't seen too many, and I have missed them.

I hope you can keep our Scrapbook page. It is interesting and helps us old folks out a lot to read them — especially the ones who are getting old and can't get out and around like we once did.

Thanks a lot for the great Baptist Record. It's wonderful to have something to look at and read in our homes as we are sitting around — getting old.

Mrs. Emerson Smith
Brookhaven

Share their faith

Editor:

Recently I wrote a letter to the editor of the Baptist Record expressing my opposition to the lottery for partial funding of Education Reform Act H.

Although I am in opposition to the lottery, I do feel one must give credit where credit is due.

I commend Governor Ray Mabus for helping to secure medical help for the 14-year-old boy who was in need of a bone marrow transplant. Also, he helped a burn victim with medical care recently.

Actions like this should be commended. I am happy the governor is willing to take the time to come to the rescue of individuals who need help.

The medical misfortunes of the individuals mentioned above give each Christian the opportunity to come to the rescue and share their lives and Christian faith. There are many cases similar to these. As Christians, we need to take up where the governor left off.

Terry Paul Graham
Fulton

Impressed with FMB

Editor:

Two letters have appeared in recent editions of the Baptist Record (Lydia Hamby, November 30, 1989, and Robert M. Moore, December 14, 1989) which spoke of "frustrating" experiences with the FMB regarding the board's "administrative sluggishness" and "ineptness" in correspondence and personnel procurement procedures. I would have responded to the first letter, but I thought it would immediately be met with testimonies to the contrary from all over our state. Instead, I was amazed to read in response to the first letter a second letter that supported its disquietude.

I want to be the first to give a testimony regarding the board's administrative thoroughness and excellence. My contacts with the FMB go back to my days as a student at Blue Mountain College. I served one summer as a volunteer with the FMB in Bogota, Colombia. Likewise, my

wife (at that time, just my friend) initiated contact with them during her collegiate years. Nearly a decade has now past. I am in my seventh year of seminary studies. I hope soon to complete the Th.D. program at Mid-America Baptist Theological Seminary. During those years the FMB has continued to keep the communication lines open. In fact, they hosted us at Foreign Missions Week at Glorieta a couple of summers ago.

No doubt, in a complex and vast cooperative effort such as we have in our SBC, there will be isolated instances of miscommunication; however, I believe that these are the exceptions rather than the rule. As Bro. Moore noted, God can use even such "unfortunate" turns of events to "use as wherever we are . . ." My heart goes out to Bro. Moore and Lydia Hamby; however, my commendation goes out to the FMB with the hope that the constructive criticism and the encouragement from these letters, can aid the FMB as they lead us effectively in our Great Commission mandate.

I am impressed with the FMB,
Jeff Ginn
Ashland

Toll booth income

Editor:

The Democratic Party supports a state lottery, which is immoral. If an alternative is needed to the state lottery, it can be the toll booth. Mississippi is extremely poor compared to other states, yet many rich states have toll booths on their interstates.

A toll booth set up at each weighing station would bring in a tremendous amount of currency each year.

Bobby Carl Hill
Collinsville

How to survive

Editor:

A former Mississippi pastor's wife, Dorothy Hughes, recently wrote "So Your Dad's a Minister: How to survive as a PK" as an outgrowth of her 12-year ministry to preachers' teenagers. Mrs. Hughes is married to eastern Montana director of area missions W. J. "Dub" Hughes.

Illustrations for the book were done by another former Mississippi pastor, W. C. "Sonny" Buie, now pastor of Oak Lawn Baptist Church, Waco, Texas.

The book can be purchased for \$5 from Montana Southern Baptist Fellowship, P. O. Box 99, Billings, MT 59103.

Karen Willoughby
Albuquerque, NM

A sad commentary

Editor:

In The Baptist Record article: "Dilday trustees 'family matters' privately" (pp. 3 and 5, Thursday, October 26, 1989) the truth of the issue is beginning to emerge. The problem is not only of theology. It is a spiritual and political one. The article cited quotes an exchange between an unidentified man seeking to remain during the executive session of the Board of Trustees, Southwestern Seminary, and Dr. Ken Lilly, chairman of the trustees. The man asserted, "The Lord would have me stay." Dr. Lilly is quoted as having responded, "The Lord doesn't have anything to do with

this; we are having a trustee meeting."

What a sad commentary on what has been happening with the leadership in our Southern Baptist Convention during the past decade. I know that the Lord is not pleased with being left out of any Southern Baptist meeting. Herein, then, lies the problem. It is not a theological problem; it is a spiritual one in that we are not placing the desires of God first in our priorities. It is not a theological problem; it is a political one in that we have some preachers and some laymen who have some egotistical problems that they need to talk to the Lord about. Is it any wonder that God's work is being neglected when we are spending precious time, energy, and financial resources on petty matters? Should we not be shocked to read of the declines in baptisms, number of foreign and home missionaries appointed, gifts to the Cooperative Program, and so forth? It is my prayer that God will be returned to every activity we undertake and that he will be placed foremost — above our own special interests.

A way of replacing God to his rightful place in our convention is for as many of us as possible to attend the 1990 Southern Baptist Convention in New Orleans and elect leaders who will place God first in their lives and in the convention. Perhaps it is time to consider changing our constitution and by-laws to require that there be an alternation in the presidency between laypersons and ordained ministers. As I recall, we have not had a layperson serve as president since our fellow Mississippian, Mr. Owen Cooper, served so admirably in that position.

Thank you for the efforts you and your staff expend in producing such a vital communication instrument as The Baptist Record. Best wishes to you for continued success.

Roy N. Moore, Ph. D.
Member, First Baptist Church
Cleveland

Thanks for suits

Editor:

Wyoming pastors are "well-suited" for their work. This was accomplished through the generous gift of a new suit for every Wyoming Southern Baptist pastor by Mississippi Baptist Men. I wish that you could have seen their faces as they received them at the state convention meeting.

This letter is an attempt to say a word of sincere gratitude for the generous gift. My home state is known for its generosity as well as its hospitality. Thanks.

William E. Hardy Jr.
Director of Religious Education
Wyoming Southern Baptist
Convention

HMB trustees elect 5 staff

ATLANTA (BP) — Trustees of the Southern Baptist Home Mission Board elected five people to the Atlanta staff during their December executive committee meeting.

Jim Newton, director of news and information services for the past 10 years, was named director of public relations effective Jan. 1.

The Kingsville, Texas, native will succeed Kenneth Day, who is retiring following 29 years with the board. President Larry Lewis said Newton's current post is to be suspended indefinitely.

Mississippians graduate from Southern Seminary

LOUISVILLE, Ky. — Three Mississippi students were awarded degrees from Southern Seminary during the school's 164th commencement Dec. 15.

The Mississippi Baptists were among approximately 218 students to receive degrees. Milton Ferguson, president of Midwestern Seminary, Kansas City, Mo., delivered the commencement address.

Mississippi graduates are: Doctor of Philosophy — Jerry Lynn Gentry, Northside Baptist Church, Clinton; Timothy Albert McCoy, Saltillo.

Master of Divinity — Rufus M. Herrington, Jr., Hattiesburg.

Southwestern graduates six from Mississippi

FORT WORTH, Texas — As the dawn of a new decade approaches, Baptist layman Norman Wiggins encouraged fall graduates of Southwestern Seminary to "lead America in reaffirming her covenant relationship to God."

Southwestern President Russell Dilday conferred 288 degrees on the class with six students receiving dual degrees. The ceremony was held Dec. 15 at Travis Avenue Baptist Church in Fort Worth. The fall class included students representing six foreign countries and 26 states, including six from Mississippi.

Mississippi graduates included Michael Warren Ball, Jackson, master of divinity; Michael Edward Hickman, Jackson, master of arts in religious education; Timothy Edward Hodges, Lucedale and Oxford, master of arts in religious education (he is minister to students at First Baptist Church, Lake Jackson, Texas); Joe Russell Primeaux, Greenville and Memphis, master of divinity; Nancy Ellen Smith, Columbus and Mobile, master of arts in religious education; and Ricky Lynn Young, Pontotoc, master of divinity.

Liquor drinking level falls

Americans' consumption of hard liquor has fallen to its lowest level in three decades, federal health researchers reported.

The national Centers for Disease Control reported that per-capita consumption of distilled spirits in 1986, the last year for which complete statistics are available, was the lowest since 1959.

Board members also elected Bobby Eklund of the Baptist General Convention of Texas evangelism division as director of the church evangelism department.

Marshall Chambers, director of evangelism for the Baptist Convention of Pennsylvania/South Jersey since 1985, was elected associate director in the associational evangelism department.

C. Nelson Tilton, assistant director in the metropolitan missions department, was elevated to associate director in the department.

"The Piano Place"

Select your new or used piano from our large stock of famous name brands. Save substantially on spinet, console or baby grand pianos.

Factory authorized dealers for:
Steinway • Kawai • Kimball • Wurlitzer • Weber

Financing available
MC/Visa/American Express

Allegrezza Piano Company
Nina Barker, Manager • 856-2524
226 Highway 51 N. • Ridgeland, MS
2 miles North of County Line Road

CHURCH PEWS, INC.
makers of
Fine Quality, Solid
Wood Furniture
In AL — 1-800-626-9376
Out-of-state — 1-800-522-5014



New, 47 passenger,
TV equipped coaches
Bus Supply Charters, Inc.
800-748-8681

Does your church need a
SOUND SYSTEM?
Let our professionals help!
Call 1-800-227-5486
Roseberry Piano House
Hattiesburg, MS

CHURCH FURNITURE
For Quality and Low Prices
Wallace Foy
171 Westover Dr.
Clarksdale, MS 38614
1-800-898-0551

OLD BIBLES REBOUND
A price, binding and style to meet every need. Quality workmanship guaranteed. Write for illustrated price folder.
"Internationally known specialists"
NORRIS BOOKBINDING CO.
Box 305-C — Greenwood, Miss. 38930

Pews, pulpits, baptistries,
stained glass, carpet,
steeples, lighting,
folding doors,
theater seats.
Van Winkle Church Furnishings & Pew Upholstery
Box 501, Fulton, MS. 38843
In MS. Toll Free 1-800-624-9627
We remodel & paint

Confused About Life Insurance?
Why not buy the most life insurance for the least amount of money?
Example: Male, 65, non-smoker
\$100,000
For only \$55.62 per mo.
Call Don Mahaffey
9:30 a.m. to 4:30 p.m. ET Mon.-Fri.
Toll Free 1-800-367-5492
ALWAYS compare before you buy.

Let the world's largest builder of
CHURCH ORGANS
work for you
Allen Organs
Beautiful pipe organ sound without the expensive cost of pipes. From the smallest to the largest church installation.
Call 1-800-227-5486
Roseberry Piano House, Inc.
Hattiesburg, MS

Thursday, January 4, 1990



Food delivered to Guatemala

Danny Lafferty, evangelist, recently directed a mission trip to Guatemala. He and the group who accompanied him delivered five boxes of clothes, 350 Bibles, 1,000 worm pills, and other medical supplies to residents of Guatemala. (see pictures). Also they bought 2,500 pounds of food and gave it to needy persons. They distributed 20,000 tracts which gave the plan of salvation. "There were at least 150 people who asked Jesus into their hearts," reports Mark McDonald, pastor of Woodland Church, Woodland, one of the group who went with Lafferty.

Judd Allen retires . . .

(Continued from page 6)
fishing pole again. I laid it down when I entered Mississippi College and haven't used it since."

A list of his favorites: Color — blue; Sunday School methods book, *Teaching for Results* by Findley Edge; animal, dog; flower, pansy; sport, baseball; food, catfish; season, summer; time of day, night; holiday, Christmas; hymn, "Amazing Grace"; other music, "the easy listening kind" — he likes musicals such as "The King and I" and "My Fair Lady."

He was born in Mobile Aug. 28, 1924. He was baptized there at Spring Hill Avenue Church by J. B. Jackson Sr. During World War II he served in the Navy.

The person who has perhaps had most influence on his life is the late Charles McKay, his pastor in Mobile. "I wanted to do everything he did, or everything he wanted me to do," he said. Later McKay worked in the Sunday School Department of the Baptist Sunday School Board, Nashville, and then was state executive director of Arizona Baptists. Judd felt the call to preach while serving in a mission in Mobile that McKay helped to establish. It was at McKay's suggestion that he chose Mississippi College.

During his college years, he was mission pastor for Parkway Church, Jackson. "From Curtis Beard (of the Parkway staff) I learned the value of Sunday School work."

Following pastorates at East Philadelphia Church, Philadelphia; Key Field, Meridian; and Center Terrace, Canton, he began work for the Convention Board in June, 1965.

When I asked which of his accomplishments in these years of Sunday School work now give him most satisfaction, he answered: "Contributions to lives of people influential in the churches, who have been able to take into their churches the lessons in Sunday School work that I have taught them; (2) In 30 churches I have been interim pastor, most of them small churches. I believe I have touched a lot of lives through their church programs. (3) I've been friend and counselor to a lot of pastors. I have met a lot of people and made a lot of friends."

"My greatest challenge," he said, "has been striving to communicate the message that out there is something great and marvelous and wonderful for you, that is available in the Lord Jesus Christ, and that calls for your positive response to Him."

Names in the news

New Hope Church, Greene County, has ordained Donnie Helton as deacon.

The Woman's Missionary Union (Mrs. Frances Rogers, director) of Walnut Grove Church helped Mrs.



Cassie (Hogue) Scott to celebrate her 93rd birthday by giving her a birthday party at the TLC Nursing Home at Walnut Grove. Mrs. Scott, a member of Walnut Grove Baptist Church (Steve Mouzon, pastor), never missed Sunday School until she fell and broke her hip. She was a faithful teacher and member.

Glen Reeder was ordained to the gospel ministry Nov. 19 at Cherry Creek Church, Pontotoc County. Don McCutchen gave the charge to the church and Greg Herndon gave the charge to the minister.

NASHVILLE (BP) — Tim A. Hedquist, 48, has resigned as vice president for business and finance of the Southern Baptist Convention Executive Committee to accept a position at Bellevue Church in Memphis. Hedquist has been on the staff of the Executive Committee since 1977. In

addition to responsibilities for business and finance, he also has been manager of the annual meeting of the SBC.

At Bellevue, where former SBC President Adrian Rogers is pastor, Hedquist will be assistant pastor, staff administration, a position established to oversee the growing responsibilities of administration and support ministries of the nearly 19,000-member congregation.

CLASSIFIED

RATE 50c per word \$5.00 minimum. Cash with order except on contract advertising. Include name, address, zip code, and phone number in word count. No blind ads.

DISPOSABLE BAPTISMAL GOWNS — White 25 per case, 3 sizes. Contact: Ultratek Industries, Box 2407, Columbus, MS 39704; Inside MS 1-327-1880; Outside MS 1-800-521-8528.

CHURCH PEW CUSHIONS: Manufactured in our plant. For free estimate contact — Emmons Brothers, P. O. Box 186, Meridian, Miss. 39301. Since 1899. Phone (601) 693-4451.

Single adult retreat scheduled in Jackson

A Winter Single Retreat will be held at Calvary Church, Jackson, Jan. 26-27.



Thornton

Larry L. Thornton, professor of psychology and counseling at Delta State University, will be chief resource person leading four periods of discussion on "The Vitality of Intimacy."

Thornton, a Mississippi College and New Orleans Seminary graduate, serves as pastor of Duncan Church in Bolivar County and has a private counseling practice in Cleveland.

Chris Elkins, minister of single adults, First Church, Jackson will lead a seminar on "Danger in the

Cults" and the closing inspirational message.

The sessions will begin at 7 p.m. Friday, Jan. 26 and will adjourn at 3:30 p.m. on Saturday the 27th.

Calvary Church single adults under the leadership of Steve Stubblefield, will furnish special music and conduct fellowship activities Friday night.

A Continental Breakfast will be served Saturday at 8 a.m. and a luncheon prepared by Calvary will be served at noon.

Pre-registration for breakfast and the luncheon is required. Send check for \$7.50 for Saturday sessions to single adult ministry, Box 530, Jackson 39205 before Jan. 24. Friday night refreshment fee is \$1 per person payable at registration.

All denominations are welcome.

Angolan Baptists exceed goals

LUANDA, Angola — In the second year of their national Cooperative Program of mission giving, 80 percent of Angolan Baptist churches are contributing an average of 20 percent of their annual budgets to the program. In 1988 the churches gave more than \$100,000 for their first home mission offering.

Revival dates

First, Sumrall: Jan. 7-12; Winter Bible Conference; Sunday, 11 a.m. and 7 p.m.; Mon.-Fri., 7-8 p.m.; Lehman Strauss, Valley Center, Calif., Bible teacher; Glenn Davis, pastor.

Woodland, Woodland: youth revival; Jan. 4-6; 7 p.m.; Danny Lanier, Duffy, preaching; Willie Huffman, Sparta, music; Mack McDonald, pastor.



HIGHLAND BAPTIST CHURCH Meridian, MS

1890 Centennial Celebration 1990

January 20-21, 1990

TO ALL FRIENDS, FORMER MEMBERS AND FAMILIES

This is your special invitation to our Centennial Celebration

... as we look with thankfulness to the past 100 years, remembering to give God all the praise and glory

... and as we look to the future with hope and anticipation, praying for God's continued guidance

... there will be an informal reception beginning at 6:00 Saturday evening

... Centennial services Sunday (10:00 a.m. and 7:00 p.m.) will be led by former staff members

... you are invited to be our guest for lunch on Sunday. **Reservations required and must be made by January 14.** (mail attached reservation, or call 601/482-0191)

C. W. Makamson, Chairman
Centennial Committee

Jim Brannon, Pastor

Highland Baptist Church
3400 — 27th Street
Meridian, MS 39305

DINNER RESERVATION
Sunday, Jan. 21, 1989
(No charge)

Name _____

Address _____

Phone _____

Number of guests:

Adults _____

Children 4-12 _____

3 yrs. and under _____

Just for the Record



Wallerville Church, New Albany, was the winner of "M" Night High Attendance Banner, with 76 in attendance. Phillip Duncan, pastor, with banner is pictured with all but 15.

Senior adults of the Ecu, Shady Grove, Friendship, Cairo, and Buchanan churches of Pontotoc Association have been busy during the Christmas season. Under the encouragement of a senior adult group called the "Goodtimers," the choir was formed. The musical "All Over the World . . . It's Christmas" by Joe E. Parks was performed. The choir had 24 members and is directed by Rusty Miller, minister of music and youth at Ecu Church. Performances were presented at the associational caroling, Buchanan, Shady Grove, and Ecu. The "Goodtimers" meet every first Tuesday at Ecu Church at 10:00 a.m.

Crooked Creek Church, Silver Creek, awarded pins on Dec. 17 for perfect attendance in Sunday School. Persons receiving awards were J. I. Davis, Rose Davis, Larry Davis, 23 years; David Davis, 20 years; Higdon Watson, 14 years; Clifton White and Kim Davis, 11 years; Lillian Blackmon, six years; Barbara Walls and Penny Dufrene, two years; Miranda Daughdrill, Micky Daughdrill, Verna L. Daughdrill, and John Dufrene, one year.

The lottery . . .

(Continued from page 2) other tax collections will be affected and will be decreased.

All of the reasons that I have given for opposing the lottery up to this point have been on economic grounds and philosophical grounds. But there can be some moral questions asked in connection with the lottery in Mississippi. For example, am I my brother's keeper? I think we are. Should I do something to cause my brother to stumble? I think we had better not.

The Mafia used to call it the "numbers game." Will we take over where the Mafia left off?

Three years ago I was telling my mother that I had made an ap-

PEARANCE before a legislative committee in opposition to the lottery about a year after I had gotten out of the Senate and that I had written letters to the editor and letters to "The Baptist Record" in opposition to the lottery. She told me, "William, why can't Mississippi be different?" Indeed, why can't Mississippi be different?

If you agree that the lottery is not a good thing for Mississippi, then talk to your legislators and pray for them too.

Wm. B. Alexander is a former state senator from Cleveland. He was president pro tempore of the Senate on his retirement.

ABILENE, Texas (BP) — Glen and Virginia Burroughs of Dallas have made a \$1 million gift to Hardin-Simmons University in recognition of the university's centennial celebration.

The Burroughses have established a charitable lead unitrust for the benefit of the Abilene, Texas, Baptist school to be used as a scholarship fund. The unitrust is projected to generate more than \$1 million for scholarships. The Baptist Foundation of Texas will be trustee of the fund.

BOSTON, Mass. (EP) — In mid-November, Massachusetts became the second state in the U.S. to pass legislation banning discrimination against homosexuals. Wisconsin adopted a similar law in 1982.

The Massachusetts law prohibits discrimination against homosexuals in employment, housing, public accommodations, credit, and insurance.

A husband is a man who, after emptying an ashtray, manages to look as if he's just finished cleaning the house — A.D.

On auto-repair truck: "Here I come — finally." — Herb Rau

Wayside Church, Scobey, observed watch night, Sunday, Dec. 31. Services began at 7 p.m. with a fellowship supper followed by the Lord's Supper. Discipleship training was followed by fifth Sunday night singing. Services ended by praying out the old year and praying in the new year.

First Church, Pascagoula welcomed the New Year by sharing in its annual January Bible Study on Dec. 31. Leading the study on the book of II Corinthians was Herschel Hobbs, Bible scholar and author. The study began at 8 p.m. and concluded at midnight, at which time a breakfast meal was served. Dennis Johnsey is pastor.



Walnut Grove Church, Walnut Grove, held a GA recognition service on Nov. 15. GAs recognized included Ashley Ogletree, Stacy Mouzon, Erin Peery, Karmen Jones, Lana Rogers, Lauren Peery, and Stephanie Mouzon. Steve Mouzon is the pastor; Mrs. Frances Rogers is WMU director; Mrs. Stella Mouzon is GA director; Angie Bounds is GA leader.

Church ministers to sore backs!

CASCAIS, Portugal — People with sore backs are hot prospects for outreach at Cascais Baptist Church near Lisbon. That's because the church has its own resident chiropractor on staff. Every Wednesday evening church member Lyle Grenz sets up a portable treatment table at the church and opens a clinic. Members and visitors line up for the spinal "adjustments" that are part of the practice. He treats about 20 people a week. Each patient pays about \$1.50 per treatment, compared to about \$18 for the same treatment in Grenz's office.

The church uses Grenz's ministry as a way of outreach. Members tell people, "Hey, if your back's hurting, we have someone at our church who can help you," explained Southern Baptist missionary Steve Smith, who works with the church. Treatment fees go to the church, which has used the money for renovation of Sunday School classrooms. Grenz is an American who practiced in Houston, Texas, and Toronto, Canada, before moving to Portugal three years ago. He is a member of the Christian Chiropractic Association, which sends out chiropractors on short-term mission assignments. "He's a real asset to our church, both because of his testimony and because of his witness," Smith said. "And he has helped me a lot with my back problem to boot!"

HEADQUARTERS

FOR ALL TYPES OF School & Church Furniture

• Complete stock of chairs, tables, desks and furnishings for Classroom, Library, Sunday School, Auditorium, Cafeteria and every School and Church use.

EVERYTHING FOR THE SCHOOL AND CHURCH

MISSISSIPPI School Supply Co. JACKSON, MISSISSIPPI

The Doctrine of Creation

The National Baptist Doctrine Conference

February 19-21, 1990
(Monday evening through Wednesday morning)
Immanuel Baptist Church
Little Rock, Arkansas



Dan Vestal
Author
The Doctrine of Creation
Dunwoody Baptist Church
Atlanta, GA



Jimmy Draper
Pastor, FBC
Eulless, TX

Outstanding doctrinal preaching, teaching, and singing will affirm your faith, answer your questions, and prepare you to teach The Doctrine of Creation in your church.

Other Program Leaders: Richard Land, Director, Christian Life Commission, SBC; Brian Harbour, host pastor; Lynn Madden, Minister of Music, Immanuel Baptist Church, Little Rock, AR; Roy T. Edgemon, Director, Discipleship Training Department, BSSB; William H. Stephens, Curriculum Coordinator, Discipleship Training Department, BSSB.

Pre-register for this FREE conference by writing:
The National Baptist Doctrine Conference
MSN 150
Baptist Sunday School Board
127 Ninth Avenue, North
Nashville, TN 37234
or call (615) 251-2833.



Herschel Hobbs
Pastor
Emeritus, FBC
Oklahoma City, Oklahoma



Ken Medema
Southern Baptist musician
and recording artist

SUNDAY SCHOOL LESSON COMMENTARIES

Accepting the evidence: Is Jesus who he said he is?

By Tommy Vinson
John 5:30-47

Is Jesus Christ who he said he was? Can he do what he said he could do? These are questions of major importance to those who are sincerely seeking for truth about God. Our text answers these vital inquiries with a resounding "yes."



Vinson

The setting for the focal passage is a courtroom. The religious establishment has persistently rejected our Lord's claim to deity in spite of several obvious miracles. In order to prove that he was the Christ, Jesus summoned four witnesses who will give what Josh McDowell calls in his book *Evidence That Demands A Verdict*.

In v. 31, Jesus sets the stage by implying that according to Jewish law he cannot be the sole witness of his own claim to deity. (Deuteronomy

UNIFORM

19:15) Jesus does not mean here that what he says about himself is false, but rather it is as some translate it "not valid." Since he cannot testify on his own behalf, is there anyone else who can corroborate his deity? Certainly.

The first witness he calls to testify is the Father. (vv. 32, 37). When Jesus says there is "another" that beareth witness of me, (v. 32) he uses a word which often means "another of the same kind." This would lead us to believe he is speaking here of the Father. In v. 37, it is certain that he speaks of "the Father Himself." Does the Father have an observable history of testimony to his son's deity? Absolutely! At his baptism the Father spoke from heaven and said, "this is my beloved Son" (Matt. 3:17). Again at his transfiguration we hear the Father's voice stating, "This is my beloved Son" (Matt. 17:15). What more credible, impeccable

witness could one possibly find to give testimony to the fact that Jesus is who he said he was — the Son of God?

The second witness Jesus calls to testify in his behalf is John the Baptist (vv. 33-35). He too is a credible witness, having been filled with the Spirit from his mother's womb (Lk. 1:15). His integrity is also seen in that he sealed his testimony in his own blood. Someone has well observed that "martyrs and liars are seldom made of the same stuff." What was the essence of John's witness about Jesus? "Behold the Lamb of God, which taketh away the sin of the world" (1:29).

Third, Jesus presents "Exhibit A" to verify his claim to deity. This consists of "the works which the Father hath given me" (v. 36). Just prior to this claim, our Lord performed one of these works by healing the man at the pool of Bethesda (5:1-16). the Gospel of John is written around seven "sign" miracles. These all point to a reality beyond themselves, namely, that Jesus is the long awaited Messiah, and is in fact the Son of God.

Last, Jesus brings forth the Scriptures as a witness in defense of his claim to deity (vv. 39-47). The religious leaders of his day made the tragic mistake of studying the scriptures simply to support their legalistic conclusions, traditions, and customs. As Leon Morris writes, "They read them with a wooden and superstitious reverence for the letter, and they never penetrated to the great truths to which they pointed." Jesus is saying that if they had really believed Moses and his writings as much as they claimed, then they would have embraced the Saviour about whom Moses wrote (v. 46).

Verse 40 is one of the saddest in all of the New Testament, "And ye will not come to me, that ye might have life." In spite of overwhelming evidence, some still refused to come to the Lord Jesus. In so doing they alienated themselves from the only true source of spiritual light and life. Equally sad is the fact that the same lack of response to the Lord Jesus is evidenced in so many lives today. What about you?

Vinson is pastor, Crossgates Church, Brandon.

The call to serve: Response marks point of change

By Wayne Campbell

Mark 1:16-20; 2:13-14; 3:13-19; 6:7-13

A couple vacationing in New England found it necessary to stop in a rural community and ask a farmer directions back to town. After



Campbell

listening carefully to the old-timer's directions, they took off and within 15 minutes were back at the same farm where they found the old farmer standing beside the road as if he had been expecting them. When the driver protested that the farmer's instructions had taken them in a circle, the old man simply nodded. "That's right," he replied.

"Tweren't no use wasting my breath telling you the right way till I found out if you would follow directions."

This week's lesson raises a question about how well we follow. Do we understand that the matter of following Jesus not only says

LIFE AND WORK

something about where we're going, but also something about what we do enroute? Every Christian has heard and responded to the call of the Lord. And that response marked a point of change in the individual's life. As Jesus walked by the sea of Galilee, he called Simon and Andrew to follow him, and life was never again the same for the two brothers. Mark tells us that the brothers were casting a net into the sea when Jesus spoke to them, for they were fishermen.

The same was true of the sons of Zebedee. Mark records that Simon and Andrew "straightway . . . forsook their nets and followed him." James and John "left their father Zebedee in the boat with the hired servants, and went after him."

Levi left his tax office at the Master's call,

as the others left behind their respective pursuits to obey the call to follow Jesus. In each case, the call was apparently understood as a summons to discipleship. For each individual, other ties had to yield to the stronger pull of the Lord's invitation to follow him.

We must remember that Jesus' words to those fishermen, "Come after me, and I will make you become fishers of men," (Mark 1:17) represent not just an invitation to be with Jesus and hear his words and marvel at his miracles, but a call to serve him by placing one's life at his disposal from the point onward. The call to follow Jesus is inseparable from the call to serve Jesus. Sadly, the call to follow Jesus is often seen as a divine favor, while the call to serve is regarded as an added option that we may take or leave.

Why did Simon and Andrew and James and John leave their fishing business at the call of Jesus? Simply because one's response to Jesus' call displaces prior pursuits with higher pursuits. And from that point in life what we do and what we become is to be at his direction. His

offer to those humble fishermen (Mark 1:17) is a declaration of his ability to enable.

In Mark 6, Jesus sends forth the twelve, two by two, having given them authority to heal the sick and to cast out demons (3:15), things they have observed Jesus do. Some may be called to tasks somewhat more specialized than yours or mine, but every follower is called to serve him, and that involves serving others in his name. Further, we are to continue to serve, Jesus indicated (6:11), although not everyone will welcome us with open arms. The hostility of some is not grounds for disobedience unto him in whose name we serve.

Those early disciples knew their power grew out of their relationship with him; our power still comes from the same source. Only when we tend that relationship faithfully can our ministry be an extension of his. The results we see may not always be as notable as those recorded in Mark 6:12-13. But remember that Jesus has his own way of blessing those who are faithful to the call to serve him.

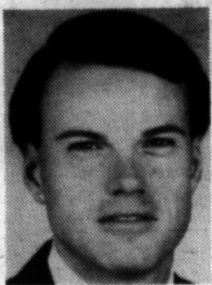
Campbell is pastor, Chunky Church, Chunky.

The victory of grace replaces the defeat of sin

By N. Allan Moseley

Joshua 8:1-9:27

What did Paul mean when he wrote, "When I am weak, then I am strong"? (II Cor. 12:10). Surely his testimony meant that when he failed



Moseley

he was reminded of his inability to live the Christian life apart from God's power. Then his awareness of weakness drove him to rely solely on God's sufficiency. So his own insufficiency became the channel of the Holy Spirit's power.

In Joshua 8-9 there are vivid illustrations of this spiritual principle. God's people had been defeated at Ai because of sin in the camp. Joshua wisely took the crisis to the Lord in urgent prayer (7:6ff) and God directed him to deal severely with the sin that hindered the progress of God's people and therefore the fulfillment of God's purpose (7:10ff). It might have been easy for Joshua and the people to remain discouraged in the wake of a disappointing and unexpected defeat, but chapter 8 begins with God's encouraging message to Joshua: "Do not fear or

BIBLE BOOK

be discouraged . . . I have given into your hand the king of Ai" (8:1).

The result of God's message to Joshua's listening heart was a careful plan to defeat Ai (8:3-9). There is a message at this point for those who feel that everything that is spiritual must be spontaneous. The Lord told Joshua, "Set an ambush for the city behind it" (8:2), and an ambush takes planning. The plan worked to perfection. The inhabitants of Ai pursued on cue the feigning Israelites, so the stage for the ambush was set. The rear flank charged Ai, burned it to the ground, and the Canaanites then were sandwiched between sections of the divided army of Joshua.

The victory over Ai supplied a needed revitalization of the Israelite forces. After protracted engagement in battle, armies often repair to "some r and r." The army under Joshua was no different, but their activities during that time of rest set them apart as God's people. An altar was built, God's word was read, and the people worshipped. It is signifi-

cant that each act of worship was performed according to specifications already commanded by God through Moses (Deut. 27-28). The altar was of uncut stones (Ex. 20:25), the location was Mt. Ebal and Mt. Gerizim, and the blessings of obedience and the curses of disobedience were read. God had taken the defeat of sin and given victory, and his people paused to worship him in obedience to his command.

The events recorded in Chapter 9 also reveal how God extends his grace into a defeat caused by sin. Since fighting, Joshua's forces seemed fruitless, the Gibeonites tried a different approach. They pretended to be from far away and sought an alliance with God's people. Their plan was ingenious and shrewd. Joshua and others were suspicious at first (vss. 7-8), but were disarmed by orthodox-sounding theology (vss. 9-11) and the appearance of physical evidence (vss. 12-13). The ominous and central statement in the chapter is: "The men of Israel . . . did not ask for the counsel of the Lord." A critical error was made when the people forged ahead with common sense instead of faith (which is uncommon sense). The Gibeonites proved to be residents of Canaan, and the Israelites were bound by their word not to harm them.

The story enshrined in this chapter is full of valuable application. The wily scheme of the Gibeonites came on the heels of a great Israelite victory. In our struggle against spiritual forces (Eph. 6:12). Our victories draw even greater spiritual opposition, if we are victorious in the frontal assault, our enemy will seek a more indirect approach.

Satan, not unlike the Gibeonites, is a master strategist. If we are not alert (I Pet. 5:8-9), or if we depend on human ingenuity or appearances as did Joshua, we will be outmaneuvered. We must dare to refuse the limitations of common sense and lift our hearts to God in order to know divine direction. Then, if we are still in doubt as to God's will, we must have the courage to stand still and wait.

Again, out of this defeat God brought victory. In his providence the Gibeonites became servants of God's people. They were made to cut wood for the fires of the altar and homes, and to draw water for families and for the cleansing rituals of worship. Thank God that he is willing and able to turn our sins and mistakes into blessing (Rom. 8:28). The victory of God's grace replaces the defeat of sin.

Moseley is pastor, Bayou View, Gulfport.

Zimbabwe changes ordinary definition of mission field

By Craig Bird

GWERU, Zimbabwe — Kathy Johnson and Webster's Dictionary have an "ordinary" disagreement.

Johnson often describes herself as "proof an ordinary person can be a missionary." Webster defines her self-applied adjective as "routine, usual, of a common quality, rank or ability."

Routine? Would you raise two children where "how to react when you see a cobra" is a standard lecture?

Usual? How many Southern Baptist missionaries were raised in a Buddhist home?

Common ability? Anyone could teach Sunday school to 20 children, ages 2-16, in both English and Shona and provide marriage counseling to African college students, right?

That's Kathy Johnson, ordinary missionary.

"When we get our self-evaluation forms, and I come to the part asking how many people we've led to the Lord, I get discouraged because I don't have big numbers. But I know I'm planting and watering, and I'm content with that," she said.

"She has a lot more impact than she realizes," husband Leon interjects. "When we were doing student work at the University of Zimbabwe, kids would come by the house when they knew I was gone so they would have an excuse to talk to Kathy, instead, because she is so good at answering their questions, spiritual and otherwise."

Instead of numbers, Johnson talks about the people to whom God has allowed her to minister.

"When we first came to Zimbabwe in December 1982 and started at the university, I was a little lost. Leon was leading Bible studies and discipleship groups, and I hadn't been to seminary or anything," she says. "But I realized God was giving me my ministry



A BAPTIST TRADITION WORLDWIDE — Missionary Kathy Johnson visits with a friend after worship services at Seminary Baptist Church in Gweru, Zimbabwe, but 4-year-old Clifford seems more interested in relaxing in his mother's arms than in the after-church visiting that is common to Baptists around the world. Johnson, who grew up in a Buddhist home, says her parents are not Christians, but have been impressed with the way Southern Baptists support their missionaries through prayer and giving. (FMB) PHOTO By Craig Bird

when students began to ask me about my Christian perspective on marriage and raising children and things like that."

A major breakthrough came, unplanned, when she agreed to let Oliver, a student who had been unable to locate housing, live in their extra bedroom.

"We only had (daughter) Miliaka then and had the space, so we thought we were helping Oliver," she said. "But because he was there, we were able to meet so many other students. He'd bring them home to meet us, and people who would never just walk up and talk to a foreigner were sudden-

ly in our home on a regular basis."

The discussions weren't always based on the Bible.

We didn't own but two chairs when we first got on the field, so when student groups came we all just sat on the floor," she remembers. "Finally, several students convinced Oliver to ask if there was a religious reason we wouldn't use chairs."

As the visitors — and the questions — continued, the spotlight sometimes got uncomfortable. "When I realized how closely they were watching us, I got a little scared," Kathy admits. "I was afraid I'd shatter their faith if they heard me yell at my children or

be ugly with Leon."

Oliver allayed that fear, however, when he told them that the Bible studies had been helpful, but watching them as a Christian family had really taught him how to put his faith into practice.

And when a recent change in job assignments took them from university work in the capital city of Harare to the campus of the Baptist seminary of Zimbabwe in Gweru, the rewards — viewed from that distance — seemed more reassuring.

"The payoff is in seeing how the ones we've nurtured have turned out," she said. Oliver, now a financial officer with the national reserve bank, asks them to pray he will be effective in sharing his faith in his work. Another former student is a lawyer, and another is a teacher — but they all are active Christian witnesses, well-grounded in the faith they share with those around them.

The church they started in the carport of their home near the university is another reassuring memory. As often happens, a number of children, unaccompanied by adults, began coming. "I'm a nurse by training, not a teacher, but it was soon obvious we needed something for the kids on their level while Leon worked with adults on their level," she said.

"I struggled and said, 'Lord, you know I don't know how to teach, but they're coming, and we have to give them something,'" she remembers.

"So I got out the paints and the crayons, had the older children read Bible stories in Shona to the younger ones and said, 'Lord, this is what I can do, use it.'"

Born in a "nominal" Buddhist home in Hawaii, she became interested in Christianity as a high school student "searching for the meaning of life," but quickly noted she was as good

morally as the Christians she knew.

"Also," she admits, "the thought did cross my mind that if I became a Christian, God might send me to Africa as a missionary." In college she encountered "a strange group of students" who managed to be happy without doing drugs and "had a faith that made them think about things other than what they were going to wear to church on Sunday."

During a prayer session after a youth outing on the beach, she accepted Christ "with the understanding that if I was going to be a Christian, it was going to change the way I lived my life."

Her baptism was delayed for about a year in deference to her parents. She prayed for a Christian husband and met Leon, an Arkansan who came to Hawaii to teach at Hawaii Baptist Academy. Stints in Louisville, Ky., while Leon finished seminary and in Hilo, Hawaii, where they resurrected the campus Baptist Student Union, preceded the move to Zimbabwe, where she taught her children to shut their eyes tight if they encounter a cobra — to keep it from spitting in their eyes.

Her parents, though still not Christians, have been impressed "by the way Southern Baptists take care of their missionaries, both financially through the Cooperative Program and the Lottie Moon Christmas Offering and spiritually by praying for us."

The couple has developed several close friendships with people they've never met but who started writing them to say they were praying for Leon and Kathy Johnson in Zimbabwe.

"Prayer support is so vital and so special," she said.

In other words, it helps ordinary people do their ordinary jobs on ordinary mission fields.

Former Czechoslovakian Baptist says recent changes for real

By Scott Collins

FORT WORTH, Texas (BP) — As Josef Solc weaved through the gauntlet of Russian tanks and soldiers 21 years ago on his way to freedom in the West, he distributed leaflets and tracts about Jesus Christ.

That was during the Prague Spring of 1968, when democratic reform swept Solc's native Czechoslovakia only to be crushed by armed forces from five other Communist nations.

Now, Solc, a Southern Baptist pastor in Fort Worth, Texas, hopes to return for a visit to his homeland next year free to do what he couldn't in 1968 — preach the gospel.

"For 40 years they were not allowed to do anything beyond the scheduled meetings in the church," Solc said of Christians in Czechoslovakia. "Now they are asking that everybody would be able to have the freedom of speech, which would apply to the church."

Solc said such a change means Christians would be allowed to gather in large numbers for the first time since Communists took over the country in 1949. Since that time, groups of more than five had to notify the government of a "meeting."

While democratic reforms may mean freedom for Christians in Czechoslovakia, Solc said there is a lot to be done.

"Those Christians need a lot of encouragement — knowing that somebody prays for them and would like to help them in these new possibilities,"

he said. "What they need is instruction on how to reach out to the rest of the country."

Along with encouragement, Solc said Czechoslovakians need "to know how to develop disciples. They need to be taught how to evangelize and how to grow Christians."

What Southern Baptists can offer to Christians in Czechoslovakia will depend on how quickly reforms occur, Solc believes. If the country's borders open wider, Solc said visits by Baptist groups will show Czech Christians that people around the world "care for them and pray for them."

"I would be really excited if I could take 70 or 100 people to Prague and go out and teach them (Czechs) how to boldly reach people for Christ."

You don't get bold instantly. You need some good examples and we here in America are used to reaching out."

And while Solc believes the reforms in Czechoslovakia are real, he cautioned Baptists not to be too quick.

"What's important right now is for somebody to go in and find out how much of this is actually going to be possible," said Solc, who has talked with friends still living in Prague. They told Solc they are "elated" with the changes and said the reforms appear to be real.

For Solc, the lifting of the Iron Curtain is an answer to more than 20 years of praying.

The son of a Baptist pastor, Solc fled Communist-ruled Czechoslovakia in 1968 after he was refused admittance to the University of Prague three times because of his Christian convictions.

At the time, Solc was the top junior tennis player in the country and a member of the country's national hockey team. But even those talents could not get him into college. "They said they did not need me there," he said.

Feeling a call to the ministry, Solc applied to the Seminary of Prague and was finally accepted only to receive a letter from the government stating that "it was not in the interest of the State that I should study there."

Not willing to give in, Solc applied again in 1968 when democratic reforms were sweeping Czechoslovakia. He was told he could start at the seminary in September, but a month before classes were to begin the Russians invaded Czechoslovakia, dashing his hopes.

At the time Solc was holding a visa he received earlier in the year to attend a Baptist convention in England. That gave him a passport with permission to leave the country which he used on the sixth day of the Russian invasion.

He entered Ruschlikon Baptist Seminary in Switzerland and later accepted a full tennis scholarship to Oral Roberts University in Tulsa, Okla.,

William Jewell gets a million

LIBERTY, Mo. (BP) — William Jewell College has received a \$1 million challenge grant from the Mabee Foundation of Tulsa, Okla.

The \$1 million is designated toward construction of a proposed \$7.5 million center for basic sciences and computer technology on the campus of the Baptist school in Liberty, Mo. The Mabee Foundation's commitment will be paid when the college raises matching funds that allow for construction to begin.

The grant is the third such gift for facilities the college has received from the Mabee Foundation. The foundation provided \$750,000 in 1978 for construction of the Mabee Center for Physical Education and \$450,000 in

1983 to assist with renovations to Brown Hall.

The J.E. and L.E. Mabee Foundation, incorporated in 1948, assists religious, charitable and educational organizations that combine sound character and stability with progressiveness and purpose. The foundation funds projects only in Arkansas, Kansas, Missouri, New Mexico, Oklahoma

Baptist Record

005-DTM 291
SOUTHERN BAPT HISTORICAL SO 00
901 COMMERCE ST SUITE 401
NASHVILLE TN 37203

Box 530, Jackson, MS 39205

January 4, 1990